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WISDOM OF THE PROPHETS

(IN THE LIGHT OF TASAWWUF)

KHAJA KHAN

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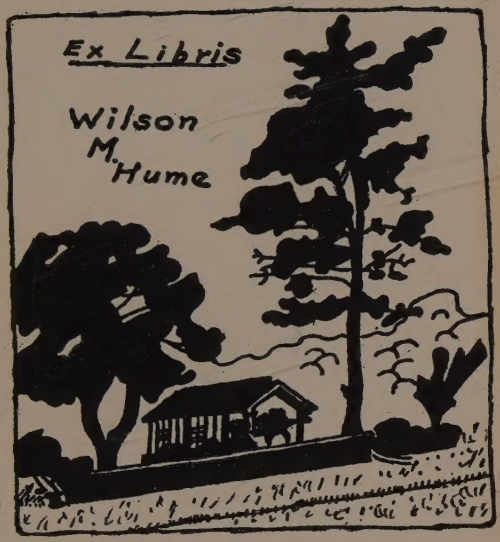
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WISDOM OF THE PROPHETS

(in the light of Tasawwuf)

BEING

A synoptical translation into English of Shayk Muhiyuddin ibn-i-Ali ul Arabi's famous standard book on Tasawwuf—

FUSUS-UL-HIKAM

(Bezels of Wisdom)

WITH

ANALYTICAL NOTES ON EACH FAS,

AND

A LIFE OF THE SHAYK

BY

KHAN SAHIB KHAJA KHAN, B.A.

"Author of the Philosophy of Islam," "Studies in Tasawwuf" "The Secret of Ana'l Haqq".

FOREWORD

BY

MONSIEUR L. MASSIGNON,

Professor, "The College of France," Paris.

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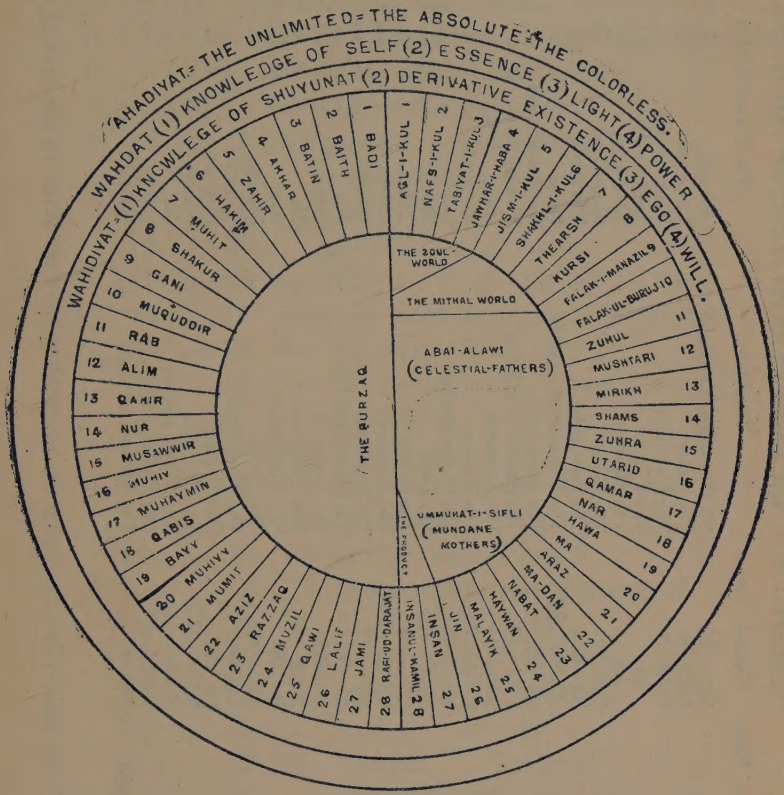
The Unlimited or Ahdiyyat is above the first circle.

Wahdat or Haqiqat-i-Muhammadi or Nur-i-Muhammadi is above the 2nd. circle.

Wahidiyyat or Haqiqat-i-Insani or Ruh-i-Muhammadi or Ruh-i-Azam is above the 3rd. circle.

From Ruh-i Azam have issued Asmai-Elahi (left-hand side), with their counterparts Asmai-Kiyani (right-hand side) above the 4th. circle.



Wahdat and Wahidiyyat	comprise		Uluhiyyat.
Asmai-Elahi (Divine names)	,,		Rububiyyat.
Asmai-Kiyani (Mundane names)	,,		Ubudiyyat.
No. 1 (Right-hand side)	Aql-i-kul	is also called	Arsh-i-Awwal (the first throne).
No. 5 ,,	Jism-i-kul	,,	Arsh-i-Azam (the great throne).
No. 7 ,,	the Arsh	,,	Arsh-i-Karim (the throne of grace).

A6654

Translation of the Asma (names) and their references.

No.	The 'Creator' Name	Quranic Verses	Translation	The Created Forms	Translation.
1	Badi	VI—102	The Wonderful Originator ...	Aqli-kul ...	Absolute Reason ...
2	Baith	LXII—2	The Cause ...	Nafs-i-kui ...	The Preserved Tablet...
3	Batin	LVII—3	The Unmanifest ...	Tabiyat-i-kul ...	Absolute Nature ...
4	Akhar	do	The Exterior ...	Jawher-i-Haba ...	Essence of matter; ether
5	Zahir	do	The Manifest ...	Jaism-i-kul ...	Absolute Corporeality...
6	Hakim	LIX—24	The Wise ...	Shakli-i-kul ...	Absolute form ...
7	Muhit	XLI—54	The Surrounder ...	The Arsh ...	The throne of God ...
8	Shakur	XXXV—30	The Multiplier of rewards ...	Kursi ...	The seat ...
9	Gani	III—96	The Independent ...	Falakul-Manazil ...	Crystalline sphere ...
10	Muquddir	LIV—42	The Exertor of influence ...	Falakul-Buruj ...	Sky of Zodiacs ...
11	Rab	XLI—9	The Supporter ...	Zuhul ...	Saturn ...
12	Alim	LVIII—7	The Knower ...	Mushtari ...	Jupiter ...
13	Qahir	XL—16	The Overwhelming ...	Mirikh ...	Mars ...
14	Nur	XXIV—35	The Light ...	Shams ...	The Sun ...
15	Musawwi'r	LIX—24	The Painter ...	Zuhra ...	Venus ...
16	Muhsiy*	LXXII—288	The Recorder ...	Utarid ...	Mercury ...
17	M. haymin	LIX—23	The Guardian ...	Qamar ...	Moon ..
18	Qabiz*	II—245	The Curtailer of life ...	Nar ...	The Sphere of fire ...
19	Hayy	II—255	The Living ...	Huwa ...	Air ...
20	Muhiyy	XXX—50	The Quickener ...	Ma ...	Water ...
21	Mumit*	II—258	The Annihilator ...	Arz ...	The Earth ...
22	Axiz	LIV—42	The Valued ...	Maadan ...	The minerals ...
23	Razzaq	LI—58	The Providence ...	Nabatat ...	Vegetables ...
24	Muzil*	III—25	The Degrader ...	Haywan ...	Animals ...
25	Qawi	XXII—74	The Powerful ...	Malayk ...	Angels ...
26	Latif	XXXI—16	The Minute observer ...	Jin ...	Jin ...
27	Jami*	XXIV—62	The Gatherer of all ...	Insan ...	Man ...
28	Rafi-ud-Daraajat	XL—15	The Elevator of Rank ...	Insanul-Kamil ...	The Perfect Man ...

* These names are derived from verbs that have occurred in the text of the Quran.

CORRIGENDA.

p. XIX Footnote, for 'Sackhouse' read 'Stackhouse'.
p. XX For 'follows', read 'follow'.
p. XXV line 4, for 'Abdur', read 'Abdul'.
p. XXVII line 5, ' Addiyat ' read ' Ahdiyyat'.
p. XXIX line 17, transpose, ' when ' to before ' this '.
p. XXXIII line 23—delete ' be ' at beginning of the line.
p. XXXVI line 17 for '*taala*', read '*tadla*'.
p. XXXIX line 17 for '*Wa*' read '*Ma*'.

p	24	line 26	for '*samiun*'	read '*samiul*'.
	43	,, 15	,, 'accordingly'	,, 'according'.
	64	,, 6	,, 'altributes'	,, 'attributes'.
	68	,, 28	,, 'galb'	,, 'qalb'.
	,,	,, 30	,, 'His'	,, 'his'.

81 ,, 11 after the word 'connected' insert 'with'.
82 ,, 12 for 'his' read 'His'.
86 ,, 16 for ' It would not be ', read 'It would not have been '.
93 ,, 6 for 'better', read 'letter'.
104 ,, 28 ,, *Annahua yanudh alikal,* read *Annahu aynu dhalikal.*
111 ,, 22 for 'proced, read proceed'.
113 ,, 18 ,, 'Emmanual' read 'Emmanuel'.
115 ,, 22 ,, 'Ilayli' read 'Ilayhi'.
121 ,, 3 ,, 'everything'—' every thing'.
132 ,, 12 ,, 'believer' read 'believe'.
133 ,, 5 ,, 'me' ,, 'Me'.
137 ,, 12 ,, 'quote' ,, 'quoted'.
141 ,, 16 ,, after ' essence ' add ' is '
142 ,, 10 after 'create' add ' a '.
149 ,, 23 for tiyn read ayn.
,, ,, 29 ,, 'shaynu' read 'shayun'.
152 ,, 6 ,, 'Ahdiyyat' read 'Wahdat'.

152	line	23	for ' become ' read ' becomes '.
153	,,	15	after ' working ' add ' of '
,,	,,	16	for 'manufestation' read 'manifestation'.
155	,,	9	,, 'materials' read 'material'.
160	,,	5	,, *Yanus* ,, *Yunus.*
162	,,	26	,, *sahiba* ,, *sabila.*
167	,,	13	,, *aas* ,, *aa.*
171	,,	12	,, *thalthun* ,, *thalathun.*
186	,,	11	Insert ' in ' after ' is '.
191	,,	31	for Adut read Adub.
201	,,	15	,, 'of' read 'being'.
,,	,,	22	,, 'amithal' read amthal.

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FOREWORD

Dear Mr. Khaja Khan,

Both of us wrote about Mansur Hallaj; your own "*Secret of Ana'l Haqq*" and my "*Passion d'al Hallaj, martyr mystique de l' Islam*", very naturally enabled us to meet, in an exchange of views on *tasawwuf*, from afar, between Madras and Paris.

As you know it already, my impression is and remains that Mansur Hallaj, by one single supernatural rush, dived deeper through the waves of mystical love, towards the Real,—while Ibn ' Arabi, with all his elaborated differentiations, and emanations does not bear such a pathetic witness, before the seeker, of God's transcendental abode and supreme personality. I should accordingly value some of the former's short and burning utterances, in his *Tawasin* and elsewhere, over several of the latter's more logically planned sentences. But I need not insist here on antinomies between those two out-standing Moslem mystics, and must only remember, in the *Futuhat*, this celebrated 559th chapter "bab al asrar", where most enthusiastic words about Hallaj are to be heard, from Ibn 'Arabi's own lips.

In his *Fusus* (chapter VI), Ibn 'Arabi alludes also to the hallajian "Ana'l Haqq"; and this book, owing to the first proofs of your careful analysis entitled "Wisdom of the Prophets", comes now again under my eyes Let me tell you how this first attempt of such a transposition from Arabic into English, is to be welcomed among us. The catalogue of Ibn 'Arabi's works is exceptionally large, it numbers 439 Nos. according to my friend Mehmed Taher Beg of Brusa, in his *Tarjami-hal ve fadail Shaikh Akbar*; but three works wearing in this list Nos. 56, 269 et 179 emerged among his multitude, illuminating three main aspects of his

psychological strength: the *Futuhat*, written from 599/1202 to 634/1236, the *Tajalliyat*, written for a beloved disciple, Isma'il bin Saudakin al Nuri.-and the *Fusus*, written in Damascus in 627/1230.

The 560 chapters of the *Futuhat*, overpouring with acute remarks and queer metaphors, could not be abridged; and their impressive documentation should fill, if duly translated, twenty volumes printed in ordinary latin characters. The 96 *Tajalliyat* are much shorter, but don't cover the entire field of mystical knowledge, giving only some ecstatic dialogues, commented by Ibn' Arabi himself, showing the boldest philosophical consequences of his most carefully drawn principles. But the 27 *Fusus*, although equally short, stand as a whole;—and, far from having been "forged" against him, as some narrow-minded critics suggested, gives us the best summary of Ibn 'Arabi's cardinal teachings. From here and here only, did his commentators borrow the main lines of the "*wahdat al wujud*" metaphysical system, nowhere else so synthetically explained.

How multifarious may have been in its roots, Ibn 'Arabi's system, this is what we begin to realize now in the West, thanks chiefly to Miguel Asin Palacios (in his three booklets of 1926 on "*El mistico murcian Abenarabi*"), to R.A. Nicholson and to H.S. Nyberg. Just lately a professor from the Stambul University, Dr. Mehmed 'Ali'Aini has even attempted to describe Ibn 'Arabi's manifold teachings as a comprehensive summary of the whole occidental philosophy from the earliest Greek fancies to the latest German theories. I couldn't agree with him about this; but the fact remains that Ibn 'Arabi was not only a mystic of the greatest spiritual gifts and achievements, but a scholar of the widest information and knowledge. He was immediately styled as the "Master" among the contemporary Moslem mystics and kept this rank up to the present

day. The long list of the attacks launched against his "Monist" leanings by such energetic polemists as Ibn Taimiya, show how deeply his works impressed Moslem minds, from Morocco to Java and from Kazan to Southern India.

I hope your useful book, where you wished, above all, to reach the largest audience, without maintaining strict rules in transliteration and so forth,—shall conquer new readers for Ibn 'Arabi's works and new enquirers about *tasawwuf* studies, in English-speaking countries.

Believe me, dear Mr. Khaja Khan,

Very confraternally

Yours,

L. MASSIGNON

Professeur au College de France.

Paris, September 21st, 1928.

PREFACE

In the year 627 A. H. during the latter part of the first ten days of Muharram (known as Ashra), Shayk Muhammad Muhiyuddin Ibni-Ali ul Arabi, while staying in the city of Damascus had a dream. In this dream, the Prophet (peace be on him) appeared to him, a book in hand ; and commanded him to publish the book for the benefit of mankind ; the name of the book he gave out to be Fusus ul Hikam (bezels of wisdom). Thus the Shayk says that he is only a reproducer of that book and its interpreter, and not one who has added to or subtracted from it. "The Shayk believed in the value of dreams, and in man's power to render them veridical by his will-power" (a). This book now appears for the first time in the English language, though only in a synoptical form. "No adequate study of the Shayk's work and doctrines have been made in English", said the late Mr. E. G. Browne (b). The earliest disciples of this Shayk viz, Sadruddin, his step-son (c), and Dawood Qaisari who lectured on Fusu-ul-Hikim in the Asia Minor are not said to have followed him scrupulously in their lectures, as Schelling could not follow his master Hegel ; though the philosophy of the latter was of the nature of speculation, and of the former of the nature of *Ilqa-i-subuhi*, which is the dawning of khatrat (affectations) on the heart of the believer from the name Al-Hadi (name of God, meaning one who leads in the right path) direct, in as such as they do not come through the instrumentality of angels, as opposed to *Ilqa-i-shaitani*, the khatrat that descend on the heart from the name Al-Muzil (the name that indicates one who leads astray). The disciples of the Shayk did not follow him, as perhaps they had not studied the Kethubin of the Jews and their

(a) and (b) E. G. Browne's Literary History of Persia. Vol. II p. 501.
(c) Nafhatul Uns p. 592.

apocryphal and cabalistic writings, which dealt with the mystical and ethical exposition of the scriptures.

The apocryphal books (as the word *apocrypha* meaning concealed, itself indicates) were the books that were not made public by the Jews, as opposed to their canoncial books. The Jews were carried away by Shalmanezer, the King of Assyria. Persons employed to write the public records were supposed by the Jews to have been inspired men "These books were collected, arranged and published as the sacred Code of the Jews by Ezra, who was himself not only a priest, but also a prophet in the estimation of his countrymen, inferior only to Moses. For the truth of this, we have the uninterrupted tradition, both oral and written. That Ezra was the principal agent in settling the canon of the Hebrew scriptures rests in better condition than even the united tradition of Jews and Christians. Ezra with the aid of his contemporaries Nehemiah and Malachi (Malachi, which means an angel, is said by some, according to Prideaux to be Ezra himself) and the most intelligent of the elders, collected together all the copies they could of the sacred books and carefully collated them with each other, wrote out fair copies in the Chaldee characters,.....inserted those explanatory clauses, from which it has been absurdly inferred that the Pentateuch were not written by Moses". (a)

From this, it is plain that certain portions were omitted and certain portions added, at the discretion of Ezra and his collegues. This was in the middle of the fifth century B. C. after the return of the Jews from their Babylonic captivity. The Greek translation of the Holy Scriptures commonly known as the Alexandrian version and in use at the time of Christ was made during the reign of Ptolemy Philadelphus (284-247 B. C.) by 70 or, more correctly, 72 men of

(a) A History of the Holy Bible, by The Revd. Thomas Sackhouse, Intro. p. XXV.

learning and eminence who prepared the book in the isle of Pharos ; and this is known as the Septuagint. This translation "was held in the very highest esteem amongst the Alexandrian Jews, whilst the Palestinians looked upon it as dangerous innovation and instituted the day of its completion as a day of mourning." (a) The translation from Hebrew into Latin by Jerome known as the Vulgate is the received version in the Roman Catholic Church and was completed in 405 A. D. Another translation, the Etalie version, differed from this, and "the discrepancies were so numerous and important that the charge of heresy and fabrication of scripture was freely preferred by Rufinus ; and even St. Augustine, was doubtful wheather this charge might not be true" (b). Thus while in the compilation itself, matter was omitted by Ezra and his collegues at their discretion, "the Egyptian Jews had already altered the text, upon which the translators worked" (c). The omitted and unamended portions, however, were current among the Jews e.g. the stories of the Queen of Sheba and Solomon, the miracles of Christ in the cradle as related in "the Book of Infancy of Christ". These stories were more or less of an apocalyptic (i. e. *kashfi* as Sufis call it) or revelational character, and were discarded by men of rationalistic minds who collated or translated them. "In 4 Ezra (XIV 46-7)" says Dr. Canon Sell (d), "we read that Ezra is commanded to make public twenty-four books, and deliver seventy, that is, the Apocalyptic literature contained in secret books, 'to the wise'. For in them are the views of understanding and the fountains of wisdom, and the stream of knowledge". The wind is now, however, veering round, for we find that the Christian world is now-a-days returning to this literature. The Right Revd. the Bishop of Madras

(a) and (c) Chamber's Encyclopæda Vol. VIII Art. Septuagint.
(b) do Vol. X Art. Vulgate.
(d) Dr. Canon Sell's "Apocalypses."—Footnote to p. 75.

in his foreword to Dr. Sell's 'Apocalypses' says, "When the Apocalypses were brought to light and were made accessible to ordinary readers, it became possible to understand the thought of the people who followed; and sympathize with the bewilderment of the disciples who understood our Lord's words in the light of the material expectations aroused by these wonderful visions..... the followers of Christ and Christ Himself used the books to convey their message to the hearts of their hearers. Some knowledge of the Apocalypses of the Jews is necessary for the historical study of the Gospels and the new Testament, and it will correct many mistaken notions and not the least those concerning the Book of Revelation, which becomes intelligible, when it is read in the light of the former Apocalypses, of which it is the climax and the crown." Thus the stones that the builders rejected are to become corner-stones. They, however, already formed corner-stones of the Shayk's Fusus-ul-Hikam. Those who did not understand the significance of their mystic nature could not follow his teachings. His immediate disciples like Sadruddin of Qoniah could hardly follow out his argumentations in all their ramifications.

The commentaries of note that have been written on this book are by Shayk Sudruddin, Shayk Badruddin ibn-Yam-maat, Shayk Mowiyid-uddin (a disciple of Sadruddin) Mulla Abdur Rahman Jami, Dawood-i-Qaisari, Muhibulla, Muhammad Mubarak Ali; to the last two of whom, I am largely indebted for a good deal of their elucidation.

"In fact", says Mr. E. G. Browne "Fusus-ul-Hikam is seldom met with, unaccompanied by commentary; and it is doubtful even with commentary, its ideas can be fully apprehended without assistance from those who move in those realms of speculation, in which their

author lived and from which he drew his intellectual energy". (a)

Fusus-ul-Hikam is an abstract of the whole philosophy of the Shayk. It was considered to be a standard work, and was used as such in the Muslim colleges of ancient days. This is the translation of a summary of each Fas (bezel of wisdom) of this book. It is as close to the original text of the Shayk as possible ; in as much as there is no additional matter incorporated, nor an idea added ; only such portions of each Fas have been excluded, as are offshoots from the main line.

The Shayk is in the habit of running off the line ; sometimes he runs off at a tangent in explanation of a mere word that occurs in his theme, and does not finally revert to the point from which he digressed. He is carried away by his thoughts and is not under the control of sequence. Such treatment will be objected to by modern writers. The Shayk's trend of thought is more or less Carlylean. Portions like these have been omitted as well as portions that did not seem quite germane to the subject. The Shayk does not sometimes stick to one subject in each fas : he reiterates it in other fases. The threads of his arguments run one into another without connecting links. Such reiteration specially relating to points of Arabic philology and grammer had to be kept out. "His style" says Mr. Browne "is obscure, probably of set purpose, after the fashion of Muslim Theosophists and Sufis," and his books are characterized by D. B. Macdonald (b) "as a strange jumble of theosophy and metaphysical paradoxes, all much like the theosophy of our own day".

Instead of taking a title for his heading, the Shayk has taken the name of a prophet for the same e.g. to explain Malakiyyah (angelic) influences, he has

(a) The Literary His. of Persia, Vol. II p. 500.

(b) The Development of Muslim Theology &c., p. 262.

taken the prophet Lot: to explain the different branches of knowledge, he has taken the prophet Shuaib (Jethro): to explain the condition of barzakh (hades or the state between the material and mithal worlds), he has taken Khalid: to explain the doctrine of qaza wa qadar, (predestination), he has taken U'zair (Ezra): to explain the vehicle of suluk (travel on the upward arc), he has taken Hud and so forth.

He has not observed chronological order in his treatment; e.g. the account of the Sinai comes at the end of the account of Moses. The prophets are not taken in the order of their advent, but according to the characteristics of their 'wisdoms', partly based on the mentality of the people to whom they were sent, and partly on their own su'uk; one 'wisdom' leading to another. Under these circumstances, connected arguments are not discernible. These subjects are addressed to the sufis and others who have a grounding in their technicalities, which are as stiff as, for example, those of biology or zoology.

Accounts are given of some prophets, who are not mentioned in the Jewish Scriptures, e.g Hud, Luqman, Khalid; the book of Qasas ul Anbiyya (narratives of the prophets) was written by a Jew: the Fusus ul Hikam is not concerned with it. It is only a commentary on the lives of the prophets mentioned in the Quran, except one (viz. Khalid); in fact, it is a commentary in a sufistic, if not, in an out of the ordinarily understood vein, of certain verses of the Quran dealing with the lives and teaching of these prophets; and the commentary brings in far fetched ideas.

Fusul-ul-Hikam is thus based on the Quran as all sufistic teachings must be; which otherwise degenerate into speculative philosophy and are not an observation of the realities that exist in *alam-i-ghayb* (the unseen world). Even the words and expressions— at least

those of them that are of deep spiritual significance—are such, as have been used in the Quran—For example, in *Suratul Buruj* (LXXV: 3), God swears "by the observer and the observed "—*Wa shahidin wa mashhood*—Both the "observer and the observed" are Him alone—The Sufis use the word shuhud (observance) as one of the four *itibarat* (hypostases) in the stage of Wahdat.

There was, however, a good deal of hidden oral teaching amongst the Jews ; and only one, acquainted with these, could say how far the Shayk was influenced by them. The Shayk has not, at times, quoted the verses of the Quran just they are ; he has merely made use of their sense.

The Shayk has sometimes given rationalistic basis to his themes before giving his kashfi (illuminative) explanations for them, which latter are more or less intended for people with a grounding in the subject or who have undergone a course of suluk (spiritual practices under a shayki-tariqat) ; for the word tasawwuf is a mere word,—a sound signifying nothing,—until illuminations dawn on the heart of the salik, or until he gets a peep into the Alami Mithal. Rational arguments appear, for example, in the " Wisdom of David," in whose hands iron became soft ; by which, the Shayk thinks is meant that hard hearts became soft. The Shayk was an original thinker, "as no traces of Persian or Aryan thought are found in him (a)". In fact, he and Shayk Abdul Karim Jili, (the author of Insan-ul-Kamil) have been beacon-lights to those who came after them in this field.

The notes attached to each fas are, more or less, an attempt to give an analysis of it ; they relate only to such matter of the original text as has been retained.

They were not incorporated with the Fas (even within brackets) ; as the writings of the Shayk are too

(a) Vide—Browne's Literary His. of Persia Vol. II pp. 501 to 505.

lofty and spiritual to be meddled with. Although the fases are too abstract to be clearly understood, they stand there, like solid mountains, commanding the attention of all Sufi thinkers. As there is a lack of sequential treatment in the body of each fas, there is a lack of the same in the notes which follows suit in this respect. This attempt of the translator is to be considered as mere spade work, for others to take up the task in this field.

The object with which this translation was undertaken is to set forth that the cult of Muhammed (peace be on him) has not only a physical and moral side, (to which alone the modern reforms want to confine it), but also a spiritual one. The modern Turkey is drifting towards the former to the entire exclusion of the latter, reducing all Islamic ceremonialism to a hygienic basis and Islamic philosophy to Turkish æstheticism; while ceremonialism is acknowledged by the Quran only as a ladder to reach spiritual heights and to seek proximity to God. While, for example, the Quran says *Innas salata tanha anil fashi wal munkar (Suratul Ankalut* XXIX: 45). "*the Salat* (ceremonial prayer) keeps you away from abuses and abominations;" and also, *Innal hasanati yuzhabunas sayyiat* (*Suratu Hud* XI: 114). "Good works make sins disappear", a hadith also inculcates *As saltu mairaj ul mouminin* "prayer is the (spiritual) ascent of the believer. The Prophet (peace be on him) spent forty days in the cave of Mount Hira, not on hygienic grounds, but for his spiritual elevation. The standing, bending, sitting and prostrating attitudes and postures may contribute to shake off inertia; but they have higher aims as explained by the Shayk in his Fas-i-Muhammadiyyah.

The genuflexional and prostrational motions adopted even by the angels create humility (in rubbing one's forehead on dust before the Maker) and submission

(leaving one's affairs in His hands) in the devotee, which is not easily secured by choral service and singing of hymns, which the modern Turkey advocates. The Quran-declares *Inual ladhina inda Rabbika la yastakbiruna an ibadatihi wa yusabbihunahu wa lahu yasjudun* (*Surrtul Aaraf* VII : 206.) "Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate themselves before Him."—St. John the Divine in his *kashf* (peep into the unseen world) has seen angels falling before the throne (of God) on their faces and worshipping Him' (Revelation 7: 8). The Revd Canon Gairdner, the veteran missionary of Cairo (a) says, "Our services are too frequently notable for slovenly or uninspired or uninspiring scripture reading, the use of low grade hymn music; and on the part of the congregation, a painful lack of reverence and attention. Inspite of all fear of ritualism, we shall nevertheless do well to hold fast to outward and spiritual reverence, even to the minutest detail in the externals of worship * * * * Let us apprentice ourselves and our people to the art of reading the scriptures in public, with some of the beauty, which the Moslem attains with Koran."

Similarly, regarding the recitation of salat (ceremonial-prayers) in other than the Arabic language. Salat consists of a few simple formulas, and the recitation of *Suratul-Fatiha* accompanied by a short sura or two long aayat (verses). Anybody who has a mind to say his salat can easily make himself acquainted with the sense of these. In fact, the education of a Muslim child in the *maktab* begins with an instruction in these. If, however, a man does not realize the sense, he can at least realize that he is using the very words communicated by God. In the case of salat, it was said in a hadith narrated by Hazrat Umer, (vide p. 143) *An tabad Rabbika kaannaka tarahu fa in lam tukun*

(a) The Moslem World for Oct 28, p. 348

tarahu fa innahu yaraka "Pray to God, as if you see Him; if you cannot do this, pray to Him as if He sees you."

So if you do not realize the sense, you devoutly realize that you are using God's *kalam* (speech), whether it be in sense, as *kalami nafsi* or in words as *kalam-i-lafzi* (for a detailed discussion of this point vide pp. 103 and 187 of "Studies in Tasawwuf.") The *dua* (the desire of your heart) and the *kutba* (the sermon) from the minbar may be in your own language, the Quranic quotations excepted. The material benefit of saying the salat in Arabic is that it makes the whole Muslim world allied and akin. In reading the Quran in Arabic, one feels that he is conversing with God, for God sent "the Quran to rehabilitate (the former books) in the Arabic language" *Hadha kitabun masaddiqun lisanan Arabiyya (Suratul Ahqaf* XLVI : 12); while one is not debarred from reading it along with its translation in his own language. The saying of the salat to the tunes of an orchestra, such as contemplated in Turkey will disrupt the Muslim world.

The Shayk has laid stress on *tasbih* and *tanzih* in his Fas-i-Nuhiyyah and other places, and shows that there is no asceticism in Islam. A Muslim has to drive his carriage and pair (of spirit and matter) and not merely one single horse (matter alone). And so also with *sowm* (fasting) which is not merely to starve the body for physical benefits, but "to obtain (spiritual) beneficences" *Laallakum tattaqun (Suratul Baqarah* II : 183). Ceremonialisms as prescribed by the Quran and practised by the Prophet, are the backbone of Islam; the later accretions and hair-splitting distinctions made by the Ulema may, however, be modified or emended, to keep abreast of the march of events in the modern world. A revival of the teachings of the Shayk thus seems to be very necessary in these days.

In the transliteration of Arabic characters, I have tried to adopt the system of the Royal Asiatic Society of London, with a view to facilitate their re-translitera-tion into the original, when necessary and to identify each letter e.g. *Saw* has been represented by *th* (as in *hadith* which must be read as *hadis* with a dash over i); *khay* by *k*, *zal* by *dh* (as in *dhat* which must be read as *zhat*); *waw* by *w*, *ya* by *y* (as in *ghaney*). When an Arabic letter has a tashdid over it, its English equivalent has been duplicated as y in the word Nuhiyyah. The references to verses are according to the numbers given in Mawlavi Muhammad Ali's edition of the Holy Quran; although his numbering differs from that of Rodwell. A fixed method of numbering the verses for purposes of references according to the modern requirements is still a desideratum; the present method being to quote the *ruku* (section) only.

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A LIFE OF SHAYK-I-AKBAR

A young horseman met a pedestrian on the roadside, coming from the opposite direction. He reined in his horse, when the unknown Shayk accosted him thus; *Min ayna ela ayna wa maal hasil fil mubin*, "Whence do you come and whither would you go and what have you to obtain on the road?" To which the young rider immediately replied *Min al ilmi il al ayn li tahsil ut tarfyn* "From knowledge towards the reality (in the knowledge of God), so that both sides are obtained." The young rider was Shayk Muhammad Muhiyuddin and the Shayk who accosted him was Sudruddin who had then met him for the first time. The rider's answer to the Shayk gives the gist of his whole philosophy.

Shayk Muhiyuddin came out of the outer arc of the Divine knowledge on the 7th of the month of Ramazan 560 A. H. (July 28, A. D. 1165) in the city of Murcia in Spain, which was governed by the Moors of the family of Muwahhiddins; studied at Ashbilia and thence went to Seville in A. D. 1165, and lived for a very long time at Cordova and completed the study of standard books under Abul Hasan ibnul Hudhyale. In 598 A. H. after the demise of Amir Yaqub, he travelled to the east, living in turn in Egypt, Aleppo, Hijaz, Baghdad, Mosul and Asia Minor; and entered the outer arc of ayan at Damascus on 22nd Rabiuth-thani 638 A. H. (November 16, A D. 1240); having been on the road of travel to gather experience of both sides for 78 years, 7 months, and 9 days, as the Hijara year counts. His grave is in a place at the foot of Mount Qasun, which at present goes by the name of Saliha.

The father of this Shayk, *viz.*, Ali ibnul Muhammad-i-Tai, who was in the descent of the famous

philanthrophist Hatim-Tai of Arabia was childless, till he reached his fiftieth year, when he became hopeless of having any issue A story has it, that he appeared before the great saint, Shayk Abdur Qadir Jeelani, and asked him to pray to God to grant him a son. The saint had a revelation that he was not to beget a son unless somebody transferred his own son to him; the saint accordingly transferred to him a son from his own spine and told him that a son would be born to him, whom he should name Muhammad, and affix to that name his own title of Muhiyuddin (reviver of religion); and prophesied that that son would become a great sufi saint, and author of many books on hadith and tafsir (commentary). Whatever the story may be worth—this shayk having been born in Spain, and Shayk Abdul Qadir having been an inhabitant of Baghdad (ob. 561 A.D.),—this much is certain that he was born in the old age of his father in the last year of the life of the renowned Saint of Baghdad (ob. 561 A.H).

The Shayk was a writer of "colossal fecundity," as Mr. E. G. Browne puts it. He himself drew up a memorandum in A.D. 1234 enumerating 259 of his writings. Abdur Rahman Jami in his Nafhat ul Uns has given him credit for 500 books. Amongst these was a commentary on the first 16 chapters of the Quran for general reader in 95 volumes, and another, a smaller one, for sufis in eight volumes. His important works on Tasawwuf are Futuhat-i-Makkiyyah ('victories,' *i.e.*, revelations, received at Mecca), Fusul Hikam (Bezels of Wisdom), Futuhat-i-Madaniyyah, and Tanzzulat (the theory of Divine devolution), Kitab-ut Tajalliyat (book of illuminations), Aqlatul Mastawaf, Muwaizi-Hasana. He has left a diwan (book of poems) in Arabic which Mirza Muhammad Shirazi has lithographed in 244 pages.

It is said that the Shayk lived in a grave for several years in Al Maghrib (the Barbary States); and

when he came out, his heart was illuminated; and he wrote books during his travels leaving behind, the manuscripts at the places at which they were written. People made copies of them at great expenses.

The Shayk belonged to the school of Imam Malik in religion. He served under an old lady saint by name Fatima Binti Waliyyah, who was ninety-five years of age, but hale and healthy; and who is said to have had the sight (deydar) of God in everything in the world, and who had the command of *Surathul Fatihah* (the opening chapter of the Quran), *i.e.*, whenever she summoned that Sura, it came out in human form and carried out her wishes.

Shayk Shihabuddin Shuhrawardy (*i.e.*, of the village of Shuraward, from which his order took its name), Nujmuddin Razi, Muslih uddin Sadi, Abdul Hasan Magribi (the founder of the Shadhliyyah order), and Jelaluddin Rumi, were some of the illustrious savants who were his contemporaries; Imam Ghazzali died 55 years before his birth. As is generally the case with all people who explain doctrines on new lines, the Shayk was denounced as Kafir during his lifetime, although the number of his admirers and supporters was overwhelming. He had his special opprobrium for his Fusus-ul-Hikam. He was called a Zindiq, *i.e.*, one who spreads unbelief under the guise of belief or religion; while his contemporary admirers gave him the title of Shayk-i-Akbar (the greatest master), and the succeeding generations remember him as such.

The Shayk's philosophy may be dealt under certain broad heads; the theory of tanazzulat, ayani-thabita, the future world, spiritual hierarchy, uruj (ascent) *etc.*, *etc.*

The Tanazzulat. The Dhat or Reality of God is homogeneous *and sui-generis* "I am that I am" (Ex. 3-13), as He revealed His self to Moses; and

hence it cannot be defined, nor can it be brought under apperception. It is beyond thought, guess and imagination' "*Bar tar az khiyal wu qiyas wu wahm*," as Sadi has put it. This is technically called the stage of Addiyyat. It is also called Wajud-i-mutlaq (absolute existence), Wajud-i-sadij (colourless existence), Ganji-mukhfi (hidden treasure). When It introspected into Itself, It found Its sifat (attributes) immanent or pervading in It. Herein are found four itibarat or hypostases or suppositions, *viz.*, (1) Nur; (2) Ilm (knowledge of forms of attributes or of asma or His names in attributes; (3) Wujud (Existence of the fact of asma), and (4) Shuhud (Dhat's observance of them). When it observed the aptitude of asma, hypostases of sight and hearing came in, for It heard and granted their prayer by Its *kalam* (word), kun (be). Thus seven itibarats are found in the stage of Wahidiyyat, the next lower stage. The demarcation line between Ahdiyyat and Wahidiyyat is called Wahdat or Hiqiqat-i-Muhammadi.

Wahidiyyat therefore is absolute existence manifest in the forms of its attributes, it is also known as Wujud-i-ishtiqaqi (derivative existence) or Wajud-i-izafi (relative existence), which is the reality of Humanity. Thus the Dhat is immanent in Wujud-i-izafi, the latter is immanent in asma, the latter again in forms of names (the soul-world). The soul-world is immanent in the mithal-world (the world of thought); and the latter again is immanent in the material world; all this in the downward arc to produce Insan-ul-kamil (the perfect man;) who ascends on the upward arc through all these stages to Wahdat or Haqiqat-i-Muhammadi by self-realization and finds himself reflected there, as the latter is reflected in the Dhat. Thus Wahdat is the mirror in which the cosmos is reflected. When God observed the forms of His attributes (asmai-elahi), *i.e.*, His Divine names, He found them in agitation for

self-manifestation ; and they manifested themselves as asmai-kiyani, *i.e.*, mundane names, and thus found their sakina (rest), The observance of asma-i-elahi and the manifestation of asma kiyani was at one and the same time, although sequentially the one is after the other, after the manner of an impression of a stamp, which is taken at one and the same time, although the line in the lower impression reads after the upper line. The forms, being the form of God's own attributes, cannot be said to have been *non est;* they were hidden in Dhat and became manifested ; as there was no duality. Neither did the world exist along with God from eternity as Aristotle held, nor did it come out from nothingness, as a poet has said :—

Qabiliyat bi jal i jail nist,
Fayli fail khilafi qabil nist

"Aptitudes are not the creation of the Creator. The work of the Creator is not contrary to their demands."

Before manifestation the world was immanent or potential in the Dhat of God, and "God was independent of it" *Allahu ghaniyun anil alamin* (*Suratu-Alai-Imran* : III. 96).

He had knowledge of His own eternal existence. To acquire knowledge of temporary existence, He manifested His own attributes in forms whose supplementaries were forms of objects. He thus possessed eternal knowledge of self and temporary knowledge of the forms of His attributes (asma); which, however, were fixed and stable in His knowledge and were thus named Ayani-i-thabita.

The Haqiqat-i-Muhammadi did not come out in the form of Muhammad (peace be on him), for then this would become a form of avatarism or incarnation, which Muhammadans repudiate ; it only directly influenced the life and character of the Prophet from beginning to end, while in the case of the other prophets of God, it worked through instrumentalities.

The first ism (name from an attribute of God) is Badi (inventor without a model); and it prayed to its Rab (ruler) for its counterpart and out came Aqlul-kul (absolute reason).(a) These two were the spiritual Adam and Eve, and produced the ism Baith (the causer), ; which in its turn prayed for its counterpart to its rab Badi, and had its mate in Nafs-i-kul, and so on with the remaining asma till the ism Rafi-i-vd dharajat (elevator of ranks) came out with its counterpart Insan-ul-kamil.

Ba asali kish ek rah naik bingar
Ki madar ra pidar shud baz madur—Gulshan-i-Raz.

Ponder well once for all on your origin,
Your first mother had a father who was also her mother.

The result intended by the whole creation is Insan-ul-kamil (the perfect man); and this perfect when man appeared, he was directly illuminated by Aqlul-kul or Qalam-i-ala (the superior pen). The Prophet is addressed as Yasin "O man" in sura xxxvi ; and in first revelation to him through Gabriel he had to read in the name of the Most Holy Rab who taught man through the pen, what he did not know before " (*Suratnl Alaq* xcvi : 1—6), On account of this direct infuence of Aqlul-kul, he became Insan-ul-kamil (perfect man), who came out of the churning, as it were, of the whole ocean of asma, bringing along with him the ambrosia not only of this life in the form of his shariat but also, in addition, life eternal. God created man out of a clot and made him Insan-ul-kamil. Mawlavi Muhammad Ali Sahib thinks that a clot here means only ' one of humble origin ' (*vide* note 2,770 to his Quran) ; and Rodwell thinks that pen means " a powerful help of propagating the knowledge of Divine Unity. " It is God Himself in His first ism that illumi-

(a) Ayinai Haqayaq Numa, being comnentary of Jamai Jahan Numa p 50.

nated the prophet's mind, just as in the case of Jesus Christ, the Spirit of God descended on him at the time of baptism (*St. Mark* 1—10, *St. Matthew* ii. 6 *St. Luke* 1—32 and *St John* iii. 22) in the form of a dove accompanied by a voice from heaven. The gnostic Christian calls this Spirit of God, by the name of Aeon Christ which " ascended to its native region before crucifixion.' The Shayk refers to this in the poetical lives that prelude his wisdom of Christ.

In his Futuhat-i-Makkiyah, (a) the Shayk explains the same doctrine of devolution in another way. The whole Cosmos is the manifestation of the head-line of the Quran, *viz.*, *Bismillah hir Rahman nir Rahim* "In the name of God with His unconditional benevolence as well with His conditional benevolence." The unconditional benevolence relates to the granting of the prayers of ayan according to their aptitudes ; and conditional benevolence relates to the granting of rewards in respect of merits earned by the believer as explained in his Fas-i-Sulaimaniyyah. This phrase is a predicate, the subject of which is understood. The Shayk says the subject is *Ibtidaya ul alam* (origin of the world). The whole sentence will then read : " The origin of the world (is) in the name of God with His unconditional and conditional benevolences." The origin was in the point of the letter *Bay* of Bismillah or as a Persian poet has put it referring to the *gunj-i-mukhfi* (the hidden treasure), mentioned in a hadith.

Hast kalid-i-daray gunj-i-hakim
Bismillah hir Rahman nir Rahim.
The key to the hidden treasure of 'the Wise,'
Is this *Bismillah hir Rahman nir Rahim*

The point (*nuqta*) is Dhat-i-Bahat (absolute Dhat) " which is not in the likeness of anything " *Laysa kamithlihi shayun* (*Suuratus Shura* xlii : 11) and about

(a) Vol. 1, Chap. V—p. 9.

which we have been told that God precludes the banda from enquiring *Yuhadh-dhiru kum allahu nafsahu* (*Suratu Aali Imran* III : 29), and *Latudri kukul absar wa hua yudukul absar wa hua lalifun khabir* (*Suratul Anam* vi : 104) " Vision does not see Him and He see the vision. He is subtle and aware " The world does not see the ego of man ; the ego of man sees the world ; so the world cannot see the Dhat of God and the Dhat sees the world. The *nuqta* first lengthened itself out and became *alif*, *Atam tara ila Rabbika kayfa muddazzilia*, (*Suratul Furqan* XXV : 45) " Do you not see how your Rab has lengthened His shadow. "

The seven sifat (attributes) are Ilm (knowledge), Nur (light), Wujud (existence). Shuhud (observance of His own potentialities), Sama (hearing the prayer for manifestation of these potentialities), Basar (seeing their forms), and Kalam (granting their prayer), and to these seven primary attributes, twenty-one more are added so that twenty-eight asma (names indicating the named with attributes) came out according to the number of Arabic letters. The *alif* tilted from its vertical attitude to horizontal, and became *bay* which is still alif with a *nuqta* below, to show that it is still a lengthening out of the shadow of *nuqta* (dot) or Dhat-i-bahat in another attitude, *viz.*, of Asmai kiyani. Bay is thus a symbol of asmai-kiyani (mundane names) which are the outcome or external manifestations of all asmai-elahi. The full conglomoration of all the asmai-elahi (divine names) is the name Allah who remains hidden ; and the full manifestation of their counterparts is the name banda who is apparent; and when all asma are equally poised in the banda, he becomes Insan-ul-kamil, *Sayah ghum shawad chun bar sar rasad aftab*. "The shadow disappears, when the sun reaches overhead. "

Each ismi-elahi saw its ismi-kiyani, and breathed its breath into it. This breathing-in is the Holy Ghost

known by the name of Rahman. " Call Him Allah or call Him Rahman " says the Quran. *Qul id ullaha awid ur Rahman* (*Suratu Bani Israel* xvii : 110). The cosmos was thus vitalized and externalized by the ism, Rahman. The fruit of this process is the ism. Rahim, *Bil mominina raufur rawhim (Suratul Barat* ix : 128) " To the believers the prophet is compassionate and bestower of blessing " *Wa ma arsal na ka illa rahmatın lil alamin (Suratul Anbiyya* xxi : 107) " We have not sent thee except as a blessing to the world. "

The ' universal benevolence ' is the Divine inflatus that brings out whatever there is in the aptitudes of the ayan—jamali or jalali (good or evil). Gulshan-i-Raj says—

Her chi uz zyn wa shayn-i-shumast,
Sar ba sar muqtuza-i-ayn i shumast.
Her chi ayn-i-shuma taqaza kard,
Jhoud-i-faizi mon aan huwayda kard.

Whatever is of good and evil from you,
It is the demand of your own reality.
Whatever your own ayn demanded,
My benevolence made it manifest.

Good and evil are the manifestation of whatever there was in the ayn, through the name Rahman. The terminal word, Rahim, in the head-line is the special benevolence of God towards those who approach Him.

Suratul Fatihah is the expansion of this head-line of the Quran ; and the Quran is the expansion of that Sura ; in fact the *nuqta* is manifest in all its permutations and combinations in the Quran ; just as Dhat-i-bahat is manifest in all its variegated aspects in the known cosmos.

The Ayani thabita :—The philosophy of the Shayk is certainly a new philosophy to the world. The *entelecheia* of Aristotle makes the world co-eternal with God. The *avani-thabita* of the Shayk

make him sail clear of this duality; the ayan are God's own aptitudes, says the Shayk; they are the Kanzi-mukhfi (hidden treasure) in the language of a hadith. In introspection, God saw them. They appeared in forms, the process of finding and appearing being simultaneous, as the impressions of upper and lower words in a seal are simultaneous in in the making, though one is prior in rank to the other in reading; and when they appeared in knowledge, they became *thabita* or fixed in it. The duality of Aristotle has been avoided and Tawhid (oneness) kept intact.

The Future World :—The Shayk was one of those who had seen the akhirat (the future world), even from their places in this world. He met all the great prophets and awliya (friends of God) in his travel therein. In Chapter 390 of his book Futuhat-i-Makkiyyah, he says that he saw Enoch (Edris), who said to him that even as a Nabi of God, he did not know when this world had begun, and to what limit the creation extended; for with every breath, a new creation manifested itself and God is always Creator; " the akhirat will be there be for ever." *Al akhiratu-khairun wa abqa (Suratul Aala* lxxxvii : 17) " the future world is better and more lasting. " " There is only one world of existence, and this world has become a world on account of you " In the scheme of Tanazzulat (devolutions), this world is the last stage of descent i.e. *akhirat.* In the scheme of (uruj) ascension, the world on the other side the grave (*barzakh*) is the first lowest rung in the ladder. It is thus also called the akhirat (a) Death is a bridge that joins the two or as a hadith puts it *Al motu jasrun byan ul habib wal habib* " Death is a bridge between the lover and the beloved.

" We cannot go out of existence even if we want," recently declared Sir Oliver Lodge, the famous scientist

(a) For an account of the akhirat, vide 'Studies in Tasawwaf'; pp. 54, 55 and 204

in a sermon preached at Glasgow "we continue as spirits which have substantial bodies of ether. I have been in touch with the minds of people, who have parted from their bodies. They preserve memories, characters and affections."

There are planets whose one revolution forming their day, takes up several thousand years of time as calculated on this earth. Once the Shayk saw some men perambulating arcund Kaaba ; one of them asked him whether he had recognized him, and said that he had died some 40,000 years before. The Shayk replied that Adam had not lived so long ago as that, and then recollected the hadith af the Prophet (peace be on him) *Innallaha taala khalaqa miyata alafa Adamin* " God has created two lakhs of Adams." In Chapter 340 of the same book, he says that he met with Abraham, to whom he recited the Quran ; He met with Moses, at whose hands he performed tawba (repentance) ; he met with Hud, who explained to him the nature of existence (*viz.*, that God is eternal in eternal existence and transcient in transcient existence). And he met with Muhammad (peace be on him), to whom the akhirat is the permanent world. The Prophet (peace be on him) has said *Annasu niyamum fa idha matu intibahu.* " The people are in sleep, and when they die, they awake," but those who are dead to this world, sometimes, get a peep into that world from their places here. Therefore by his will-power, the Shayk tried to make dreams verdical.

The Spiritual Hierarchy. In the 24th chapter of Futuhat, he says that from Adam to Muhammad (peace be on him), 25 Kutubs have existed one after another. He met with them all in barzakh (soul-world), while he lived at Cordova. In fact, he says there is only one kutub, *viz.*, the soul of the Prophet (peace be on him) which illumines the souls of all kutubs, prophets and awliya. Below the rank of kutub is Ghawth. who takes care of the countries, whether of believers or unbelievers.

In the Quranic Verse *Ya ayyuhal ladhina amanu atiyullaha wu atiyur rasula wa wulil amri minkum* (*Suratun Nisa* iv : 59). " O people who have brought faith, obey God, obey His prophet and obey those placed in command over you," the last command refers to obedience to kutub, khalifa and awliya. While a kutub takes care of the whole world, awtad (literally nails) are in charge of the four corners of the compass (north, east, west, and south); and abdals who are seven innumber rule over the seven continents, which are under the control of the seven planets, which are inhabited by the souls of particular prophets. Kutubs and the Ghawthes correspond to the Manus and Bodhisatvas of the Hindu and Buddhist cults.

The Doctrine of Uruj (ascent). In his Fas-i-Moosawiyyah, the Shayk has builded up his doctrine of Tanazzulat (devolution) as explained above; for to the question of Pharoah *Ma rubbul alamin?* "What is your Lord of the world?," Moses said *Rabbus samawati wal ardi wa ma baynahuma in kuntum muwqinin* (*Suratus Shura* xxvi: 24). "The Lord of the heavens and the earth, and whatever is between them, if you are people possessing the eye of discernment." The Shayk has developed this idea by adding *Zuhuru fihi suwarul alamin min ulwin wa huwas samawu wa siflin wa huwal ardu aw yuzharu buwahiha* "In Him manifest themselves forms of the worlds from on high, which are heavens and forms from below which are of earth." That is, He is manifest in all forms (vide page 164).

In his Fas-i-Muhammadiyyah, the Shayk has developed his doctrine of Uruj (ascent) *Subhan al ladhi asra bi abdihi lilan minal masjidil harami il al masjidil aqsa* (*Suratu Bani-Israel*, xvii: 1). "Glory be to Him who made His servant go on a night fom the sacred mosque to the remote mosque."

This was the Prophet's *Sayr-il- allah* (journey towards God), which was in a night, i.e., he was blind-

folded to his limited attributes and realized in himself the orientation of unlimited attributes ; and the journey was from his sacred physical body to the remote soul-body, which was the stage of *Ajsadina arwahina, arwahina ajsadina* "our bodies are our souls and our souls are our bodies" as Muhibulla of Allahabad, the commentator of Fusul-Hikam has put it. In this stage, the body itself becomes the soul, in which manner also, Christ, was "exalted to God's presence" *Bal rafahul lahu elihi* (*Suratun Nisa* IV : 158) ; and further up begins *Sayr fillah* (journey in God i. e., in the stage of Wahdat (or Haqqat-i-Muhammadi).

In the case of Muhammad (peace be on him) it was said. "He is in the highest part of the horizon"—*Wa hua bil oufaqil aala* (*Suratun Najm* LIII : 7.)

"And he drew near, then became lowly," *Thumma dana fa taala* (*Ibid* : 8.)

"So he was the measure of two bows or closer still"—*Fa kana qaba qowsini aw adna*—(*Ibid :* 9.)

"And He revealed to his servant what He revealed"—*Fa awha ela abdihi ma awha*-(*Ibid* : 10.)

Here the Prophet (peace be on him) was fani (annihilated) in himself and baqi (permanent) in the Dhat of God. In fana itself (self-annihilation), baqa (the real I-ness) dawns, as the Methnawi puts it,

Jihd kun dar baykhudi khud ra biyab.
Dhud tar wallahu alam bis sawab.

Acquire self-annihilation, and find your self
Sooner than you expect ; God knows the best.

A part of the Kalima of Islam is *Ashhadu anna Muhammadan abdahu wa rasulahu*, "I bear witness that Muhammad is His slave, and His rasul (messenger)". Slavehood as explained on page 190 indicates fana (annihilation of pseudo-self)—When Muhammad (peace be on him) became fani (annihilated) in his limited sifat (attributes), he became baqi (permanent) in the unlimited sifat of God ; as a plenipotentiary is nothing in himself, but possesses by devolution all the

powers of the king whom he represents at a foreign court—Muhammad is thus God's plenipotentiary, which every Muslim is required to testify to, and this rank devolved on him in his state of baqa.

Baqai-yabad wu bad az fana baz,
Rawad anjam-i-wu akhar ba aghas.
(Gulshan-i-Raz)

He finds eternal life after dying to self, and again He runs another course from his end to his beginning.

In his journey towards God (Sayr-il-allah), Moses had not rid himself of the encumbrances of his limited sifat ; (attributes) and could not enter the valley of Towa, the command, therefore, to him was, *Fa akhla nalika. Innaka bil wadil maquddasi towa* (*Suratu Ta Ha* xx: 12.)—"Therefore put off your shoes; surely you are in the sacred valley of Towa." (a)

Some consider that *Towa* or *Tuwan* means, *twice*, signifying thereby, the twice blessed valley ; some think it is the name of the valley itself. It is, however, plain from the context that it is the valley of Fana (annihilation of self). Unless Moses were fani, he could not have descended in his "second downward journey" "*Nuzlatan ukra*" (*Surutal Najm* liii : 13) and have had his *deydar* (beatific vision); and the command therefore to him in that condition was, *Lan tarani ya Moosa* (*Suratul Araff* vii : 143). "Thou canst not see Me, O Moses." Self-annihilation is the result of *Sayr fillah* ; this condition is very short-lived—almost the twinkling of an eye ; after which the salik makes a downward journey for the reclamation of humanity in what is called *Savr ma allah* (journey with God), and reaches the stage of Alam-i-arwah (the soul-world), where alone he has his *deydar* (beatific vision), which is the goal of man's existence and which forms the fas (bezel) of Muhammad (peace be on him)—Other seers (into *alam-i-ghayb*), and prophets

(a) For further commentary-vide p. 162.

have had their *samadhi*, *nirvana*, *ascension*, *fana etc.*, (indicating extinction of pseudo-self); and it was reserved for the Prophet to have had his *deydar* indirectly through asma and sifat in this world, and directly by tajalliyat (illuminations) in his mairaj—Hence Fas-i Muhammadiyyah (Wisdom of Muhammad p. 171), as explained by the Shayk, mentions the three things of of this world, which were beloved to the prophet, viz women, fragrance, and salat (prayer), in which he had the *deydar* of God, in this world—these were symbolical of the manifestation of His jamal (beauty), of the fragrance of His act of creation, and the realization of His immanence and finally, of His tajalljyyat (illuminations). In salat consists the mairaj of his followers—the goal of their life is the deydar of God and not absorption into Him; for our ayani thabita will remain as such, eternally in His knowledge ; and His knowledge is eternal. The Quran says in this respect *Wujuhum youmaidhin naziratun ela. Rabbika nazira* (*Suratul Qiyamah* LXXV : 22 and 23), (Some) faces on that day shall be bright. Looking to their Lord " *Youma taral mouminina wal mouminati yasa nouruhum bayna iydhim wa bi aymanihim* (*Suratul Hadid* LVII : 12)—" On that day, you will see the faithful men and the faithful women, their light running before them and on their right hand "—Therefore the Muslim prayer for a dead man is *Nawwarallahu marqadhu.* "May God illuminate his grave " Those who have not deydar here will go on groping in the dark in the thereafter.—*Man kana fi hazihit ama wa fa hua fil akhira til ama wa azallu sabila* (*Suratu Bani-Israel* XVII : 72) " Whoever is blind in this (world), will also be blind in the hereafter, and more erring from the way ".

Prophet returned from his Sayr-fillah with the unlimited attributes of God ;

" *And certainly he saw Him in another descent*".

Wa la qad rahu nazlatin ukhara (*Suratun Najm* LIII : 13).

"*At the farthest lote tree*"—*Inda sidaratil muntaha* (*Ibid*: 14).

"*Near which is the garden, the place to be resorted to*" *Indaha jannatul mawa* (*Ibid*: 15).

After descent from Wahdat to the soul-world, in which the jannat (paradise) is, the Prophet (peace be on him) had his vision of God (beatific vision), his transcendental wonder (the stage of Wahdat), in which "that which covers, covered the lote-tree"—*Idha yagsha us sidra ma jagsha* (*Ibid* : 16)—having left him and soul consciousness having returned, with a sense of differentiation. It is still impossible to say what had covered the lote-tree (the soul body of the Prophet) i.e. what had overwhelmed his soul-consciousness at that stage; but the Prophet appreciated it most truly and intensely, as " His eye did not turn aside nor did it exceed the limit " *Wa zaghul basaru wa ma tagha* (Ibid : 17).

All that could be said is "*He saw of the greatest signs of his Lord*" *Laqad raa min ayati Rabbihul kubra* (*Ibid*: 18).

As explained in Fasi-Muhammadiyyah, God sees Himself in the mirror of man ; and man, in his uruj (ascension) sees his self only, in the mirror of the Dhat; hence the hadith, *Mon arafa nafsahu faqad arafa Rabbahu*, "Whoever understood his self understood his Rab." In a hadith quoted by Ghazzali, (a) it is said *Raaytu Rabbi lilatal mairaji fi ahsana surat adha shanu* "I saw God on the night of mairaj and He had a most beautiful face"—Any way, the Dhat of God does not come under observation, only Its signs and tajalliyat come.

Such was the nature of his mairaj, "which he (the Prophet) does not speak out of his own desire"—*Ma yantiqu anil hawa* (*Suratun Najm* LIII : 3.)

(a). Kimayai Saadat p, 20.

Gur chi Quran az labi paygambar ast.
Herr ki gouyad Haqq na gufta kafir ast. (Methnawi).

Although the Quran is from the lips of the Prophet;
Whoever says God did not speak it, is a hider of truth.

Here the certain drops before the eye of kashf (illumination) of the seer, or of the mind's eye of the salik.

Agar ek sarai moi bar tar param;
Farough-i-tajalli bu suzad param.

If I fly higher by a hair-breath than the lote tree,
The glory of His tajalli will singe my wings.

Thus said Gabriel, in response to the call to accompany him higher aloft the lote-tree, on the night of Mairaj to

the Prophet (peace be on him).

WISDOM OF THE PROPHETS

CHAPTER I.

THE WISDOM OF ADAM (Fas-i-Adamiyyah)

Shayk Muhiyyuddin ibni Ali ul Arabi calls this Fas, Ilqai-Rahmaniyyah, a direct inspiration to him, as opposed to indirect inspiration (Nafth-i-Ruhi). A direct Rahmaniyyah inspiration is from the name (ism) Hadi without any intervention from the name (ism) Muzil. Again these two inspirations are opposed to the inspirations from the name muzil—which also are both direct and indirect. Direct inspiration whether Rahmaniyyah or Shaytaniyyah comes direct from the ism (name) hadi or muzil on the mind of the salik, while the indirect Nafth-i-Ruhi comes through the chain of lower jamali (beautiful) names and an indirect Shaytaniyyah comes through a material object ,e.g., the temptation to steal, when there is an object to steal.

The first thing that the Lord caused to dawn on the mind of His servant, (i. e., the Shayk) is the Bezel of Adam. The word Fas means either essence of wisdom or a bezel on the ring. In the former case, it is the essence of wisdom attaching to a particular Prophetship; the fountain-head of which wisdom is the particular name of God, which overshadows the soul of that prophet, according to his ayn (form in the knowledge of God). When the word is construed as bezel, it means that the heart of the Prophet is engraved upon with a particular name (ism).

When God wanted to see the forms (ayan) of His names (asma) or if you like, to see His own form (ayn) in such a composite creature, that being attributed with His own innumerable names (asma), exhibited His full grandeur, having been endowed with His existence, He exhibited His own secret to Himself, i. e. He saw it in such a creature that exhibited all His attributes, so that His own secret manifested itself to Him. He was observant of Himself before manifestation; but this observance is not the same as observance of self in another. For in the former case, there is no necessity for an external figure; while in the latter, there is. In the first case, the self takes the shape that the requirements of the external figure demand. When He wanted to see His Dhat by means of His asma (names), He made a form of the cosmos in the shape of a symmetrical figure which had no soul. That form was like a glass without brilliance and did not reflect His asma. When a thing is made perfect, it becomes fit to receive the breath of God. This process of reception is called blowing-in of breath. This blowing-in is herein called command (amr) and is eternal Divine tajalli (reflection) which then flashed on the perfected form. All such commands emanate form Him and merge in Him. Adam became the brilliance of that form and also its soul; angels became the faculties, spiritual and physical of that form, which became the cosmos, which the sufis call Alam-i-kabir (macrocosm.) Angels are the powers hidden in the faculties and organs of man; these powers in their individualities are hidden from one another.

Reason cannot penetrate so far as this; it is only kashf (spiritual discernment) that can do this. Kashf

alone shows the reality of the figures of the world, which are fit to receive the soul. This reality alone is Insan (man), and Khalifah. The Reality surrounds everything in the cosmos. To God, it is like insan-ul-ayn (the pupil of the eye) by which He sees. It is also called *basr* (sight), for God sees His creation through it. It is also *Insan,* because it has *uns* (affection) for all things. It is *haadith* (temporary) from the view-point of manifestation, for it was not before in azl (eternity without beginning) but became eternal in abad (eternity without end). The insan is a comprehensive and composite world. By its creation, the cosmos became perfect. It is like the bezel (fas) on the ring ; the king attaches his seal to the treasury and protects it from being tampered with. Thus in the protection of His treasury, this signet is the vicegerent of God. The world will be safe, so long as there is a perfect man in it. All the names (asma) of God, became manifest in man ; and hence man surrounded everything in the universe. God reprimanded the angels about this very man ; they were not aware of his worth ; for everybody could know only so much of God, as his capacity allowed him. The angels are restricted to only such asma as they could take count of ; and are unaware that there are innumerable asma besides, of which they have no cognizance and which they do not sing the hymns of, while Adam knew all asma. When therefore they were commanded to bow before Adam, they exclaimed. *Atajalu fiha mon yufsidu fiha* (*Surat-ul-Baqarah* II:30) "What art thou going to create one on earth, who will create commotion in it ?" This was their contention with God. Adam sang the praises of God with all His

asma. This incident is mentioned to us so that we may reverance God and not complain against events that come to pass. The cosmos has no knowledge of itself but it is contained in God's knowledge; it is *batin* (internal) in that knowledge and is not destructible; and has its effect on all external existences, the external existences are its ayan (forms) and not its *ghair* (other). By cosmos I mean the realities of ayan. The cosmos is external in respect of ayn (form), and internal in so far as it is in knowledge. But its nature in the two aspects is different. It is *haadith* (temporary) in manifestations, and eternal (*abadi*) in the knowledge of God.

Knowledge is connected with knower, and life with one alive. Knowledge is a reality in internality and so also is life.

We say God is living and knowing; angels are living and knowing; men are living and knowing.

The realities of life and knowledge are the same throughout; but the knowledge of God is eternal (*qadim*) and of man temporary (*haadith*). Humanity is existent everywhere, the multiplication of bodies does not multiply its essence. To make temporality, it is necessary that it should depend on one, who makes it.

Thus God explained His nafs in terms of our attributes. When we observe our attributes, we observe His attributes; only our attributes are dependent and His are not; He is without beginning and without end. He is the First in reference to us and He is the Last similarly.

We emerge out of Him, He is the First; We merge unto Him, He is the Last. His First is thus His Last and *vice versa*. Thus also, He is zahir (external) and batin (internal). He made Alami-ghaybb (the unseen world) and Alami-shahada (the seen world).

He attributed Himself with beauty (jamal) and glory (jalal); for He endowed man with hope and fear. The pair of these attributes are called His hands. These pairs of attributes conjoined to create the perfect man, who is the composite of all realities in existence; God remaining under veils of darkness (material bodies) and veils of light (souls); God is thus a veil over His own nafs.

The Necessary existence is for God alone; the world has no part in it. God will therefore remain unrecognized by knowledge, which comes out of observation.

God created Adam with His two hands, by bestowing on him the garments of His attributes. Hence He said to Iblis

Ma manaaka un tusjudu lima khalaqtu bi yadiyya Surat-us Sad—XXXVIII:75).

"What prevented you from bowing before him whom I created with both my hands".

The garment of Adam is the very compositeness of attributes in him; Iblis is a part of the cosmos; but he does not possess this compositeness. Adam therefore is the khalifah of God, and he is in the likeness of God—He posseses all things that the khalifah should possess from his lord—God made man in His own image. The Possible has two phases, the Necessary on one side and the Negative on the other. If man takes the aspect of

the latter, he becomes *adum* (nothingness) ; if he takes the likeness of the former, he acquires existence.

He, however, does not become the former *in esse* for then it will be a case of transformation of reality—which is impossible. The abd (created) cannot therefore become Rab (creator). He takes on only the likeness of Rab and becomes His khalifah (vicegerent).

This khilafat is attainable only by the Perfect Man, whose externality is according to the forms of the world and whose internality is according to the reality of God. He is the composition of all external and internal realities (*haqayaq*). Thus God said *Kuntu samahu wa basrahu*, "I become his hearing and sight" and did not say *Kuntu aynahu wa aznahu*, "I become his eye and ear". Mark the difference between these two. God is present in the things of the creation, according to their requirements, but not in composite form as in the khalifah. If God is not immanent in created things, the latter would never have existed. Thus the world is dependent on God, who alone is independent (*gani*). Everything is correlated to everything else, and is not separated from the Divine Dhat.

From the internal and external phases of the dhat of Adam, it is plain that he is the Truth as well the created. Adam is one nafs, from which the humans have come out.

Ya ayyuhan nasuttaqu rabbakum alladhi khalaqakum min nafsin wahidatin wa khalaqa minha zawjuha wa batha minha rijalan kathiran wa nisaan (*Surat-un-Nisa* IV : 1) "O, people fear that Providence, who created you out of one nafs; and out of that nafs created his consort and out of these, many men and women."

Wattaqu rabbakum (Fear your Rab) means that what manifests from you, make it your screen; and let what is hidden in you be your screen. What is hidden in you is your God. Things are good and evil. In evil make your self the veil, so that you become a people who reverencé God. If before refining your nafs, you refer evil to God, you become Mulhid (one who conjoins himself with God). If after refinement, you do so, you become disrespectful. The Prophet observed the shariat himself.

Note—God observed Himself and became aware of His Reality. The first internal (*batini*) form in which He observed Himself is called by the sufis, Haqiqat-i-Muhammadi (Reality of Muhammad); by the Christians of the School of Alexandria, the Son of God; and by the Hindus, Narrayan. The first observence marked four hypostases (*itibarat*), Ilm (knowledge), Nur (sight), Wujud (existence), Shuhud (observation). Here He observed the forms (ayan) which became the realities of the worlds. In the second observation, which was that of ayan (forms) in detail, knowledge of self became knowledge of *ghair* (foreigner); existence became life, nur became ego, shuhud became power. To these, three more itibarat, are added viz., kalam (speech) sama (hearing) basr (sight). When He realised His potentialities, sight (basr) came into evidence, when the requirements of His potentialities were realized, hearing (sama) came into evidence—and when He attended to their requirements, kalam (speech) resulted. So in the second observance, seven attributes are observed. This stage is called Haqiqat-Insani (the Reality of Humanity). Then came $7 \times 4 = 28$ attributes with their forms which are called asma.

Now each ism (form with an attribute) takes the shape of the ism above it, just as Haqiqat-i-Muhammadi took its shape after

Dhat; and Haqiqat-i-Insani took its shape after Haqiqati Muhammadi.

The point to be noted is that the Dhat flashed its tajalli (reflection) on the first form, which became Haqiqat-i-Muhammadi; there was no void or vacuum in Dhat, as there is no such vacuum in the light of the lamp when it shines on things around. The criticism of Beneditto Croce (a) the living philosopher of Italy that descent implies vacuum in the higher grade become null and void.

One of God's names is Samad (*Surat-ul Ikhlas* CXII : 2). Samad means "that which has no hollow in it." According to the Grecian Atomistic School of philosophy (b) founded by Leucippus of Miletus, and Democritus of Abdera, there was before creation 'full' on one side and 'void' on the other. The 'full' consisted of atoms, and they began to pour into the 'void' which resulted in the manifestation of a circular motion. Now there was no such void in the Dhat of God. "He is now as He was before." *Hua al ana kama kana.* He flashed His tajalliyat (illuminations) on the forms (ayan) of His own aptitudes which appeared in His knowledge. That is, His tajalliyat appeared in the forms of His aptitudes, which in the lower stage, became His sifat (attributes). The whole cosmos is thus one tajalli (illumination) of God. There is no room for Incarnation or Avatarism.

If God becomes incarnate on earth or an Avatar, His place in the highest stage must become void. According to Ibnul Arabi, He only flashes His attributes (in which the Dhat inheres) on the forms which are in knowledge, and 'He is as He was before' *Hua al ana kama kana.* The attributes flashed become limited according to forms. They are batin (internal) and when flashed, they become zahir (external) although in both cases, they are still in knowledge. In the one case, they are *Ayan-i-thabitha* and

(a) The Phi. of the Practical translated by Doughlas Ainlie p. 295.
(b) Ueberweg, History of Philosophy Vol. I page 67.

in the other, *Ayan-i-zahira*. This exposition of the doctrine of asma cuts at the root of metempsychosis. It is the lower *ism* that takes after the higher *ism*, and the higher *ism* does not itinerate as transmigration suggests.

The First Form in internality takes its light from the Dhat and the lower forms from this First Form, till the last Form takes its light from all the forms and becomes a perfect form in externality. Hence, in the hadith of Jaber, the Prophet (peace on him) is reported to have said *Ana min nurullahi wa kullu shayin min nuri* " I am from the light of God, and all things are from my light." The Dhat of God with all Its attributes shone on the First Form (Haqiqat-i-Muhammadi); and Haqiqati Muhammadi made its tajalli in all its effulgence (with all asma) directly on the mind in the case of the Prophet, and indirectly through Haqiqat-i-Insani on the minds of other prophets, according to the ism or asma which they represented.

Thus the Prophet (peace be on him) was not an incarnation (God embodying Himself in man) or an avatar (God descending in man); but only an *abd* or servant of God so far as form was concerned; and partook of the attributes of God directly, so far his attributes were concerned; while the other prophets partook of one or more of them indirectly through Haqiqat-i-Insani.

The figure of Adam is composite of both kinds of attributes (jalali and jamali), and contains all asma (forms with attributes) from Badi to Rafiud-darajat on the Elahi-side, and Aqli-Kul to Insani-ul-kamil on the Kiyani-side (vide the diagram). It was thus formed with both hands of God. It is thus the macrocosm. Insan-ul-kamil (Kiyani-side) is the counterpart of Rafiud-darajat—elevator of ranks—(Elahi side.). The microcosm corresponds to and is the result of this macrocosm. This is the meaning of the Bezel of Adam. Muhammad (peace be on him) is the composite bezel of the bezels of all the perfect men that have appeared and will appear on earth; for perfection that has once manifested on earth cannot become more perfect. Awliya, however, appear to call all stray men and to bring them to the path of the perfect man.

CHAPTER II.

THE WISDOM OF SETH (Fasi-i-Sethiyyah)

This is an indirect inspiration of the Word of Seth. Gifts that are bestowed on creatures are either with their instrumentality or without their instrumentality. These gifts are of two kinds : gifts of Dhat and gifts of asma, which are appreciated only by adepts. Some of these gifts whether they be definite or indefinite are obtained for asking and some without asking. In asking for a definite gift, the supplicant refers to a particular object desired by him ; and in an indefinite asking, the supplicant merely asks for a thing that is for his best. The supplicants too are of two kinds. The first is a person who is actuated by his nature to ask ; for "man is a creature characterized by hurry" *Innal insana khuliqa haluan*—(*Surat-ul-Maarij* LXX : 19); and the second is a supplicant who is actuated by the idea that such a thing is in the knowledge of God, and is to be had for the asking. He does not know what is in the knowledge of God, and whether his present aptitude is susceptible of acceptance; for aptitudes change from time to time. Aptitudes are known only after they have been proved by the acceptance or non-acceptance of supplication ; or are known by their own nature in the man, who realizes that he possesses such aptitudes. Some others supplicate only on the ground of the verse *Udʻuni astajib lakum* (*Suratul Mumin* XL : 60.) "Ask of Me and I will grant"; they are servants and simply carry out a command, and are not concerned with the question of definiteness or indefin-

iteness; or remain quiet as in the case of Job, who remained quiet in his calamities in particular circumstances; and supplicated when the circumstances changed, and got out of calamities. A supplication is fruitful only in its time and not beforehand or after; and its granting is held over to the appointed time, if made beforehand.

We have referred to the supplication without asking. By this is meant non-vocal supplication, for supplication is always necessary for the grant of a gift, whether it be of words or of state or of aptitude. Man cannot understand aptitude; he can understand only state, which creates perturbation in his mind and body. Aptitude is a suppressed desire; it is also a sort of supplication. People who are conscious of their aptitudes refrain from making a supplication, as they know that what pertains to their ayan in the knowledge of God will come to pass; and they prepare themselves for the same, and absent themselves from their desires (nafs) and purposes. They are the people who are acquainted with the mysteries of Qaza wa Qadr; some of them know this in abstract and some in detail.

Those who know in detail have knowledge coextensive with God's, in respect of their ayan, (*yakuna fi ilmihi binafsihi bimanzilati ilmillahi bihi*), for both knowledges are from the same source, though the knowledge of God is foremost and the knowledge of abd is a concession from Him; they are those who know by *kashf*, the stream of limitless states that pass over their *ayan-i-thabita*. Now we turn to gifts; which are either of Dhat or of asma. The gift of Dhat is a tajalli (illumination) of God, and this tajalli will be in the form, of

which the illuminated had the capacity and not in any other. Hence the illuminated sees his own form in the mirror of God, and does not see God. If you gaze into a mirror, the mirror disappears and you see your own form, the mirror being between the sight of the on-looker and the form. This is only an illustration of what takes place and not of the reality. This is the highest stage, to which the 'created' can reach. Do not aspire to anything higher, and get puzzled, God is not in the higher reaches, 'all is blank there,' (*Wa ma baduhu ilal adumul mahaz*). In enabling you to see your nafs, He becomes your mirror; and in manifesting His asma, you become His mirror. The mirror of Dhat is nothing less than the Reality. Those who remain quiet in this stage are "the Seal of the Prophets" and "the Seal of Awliya"; other prophets and awliya see through the lights of these seals. Prophetship has an end, and wilayat has no end. A prophet has his outward ordinances (shariat) and a wali has no such ordinances; and he follows the shariat of the prophet. The Seal of the Prophets was before the advent of all prophets; for from his lamp all the other prophets lighted their lamps. *Kuntu nabiyan wa Adama bynut ma wat tin*, "I was Prophet when Adam was still between mud and water," said the Holy Prophet (peace be on him). So also is the case of the Seal of Awliya. Awliya are those who acquire the attributes of God, being annihilated in their selves and permanent in God. Wilayat is one of the attributes of God; one of whose names is Wali. The Prophet was Wali, Rasul, and Nabi all combined, and the Seal of Awliya is only Wali and

Waris (heir). Hence the Seal of the Prophets will open the door of intercession. His stage is above that of all asma; the ism Rahman (the merciful) will not intercede before the ism Muntaqim (the avenger).

All the gifts of God are obtained from His asma, through His blessings which are pure blessings. The ism Rahman gives such palatable food, as will be free from blame on the day of judgment ; it also gives bitter medicine, which results in good health. His asma are more innumerable than the sands on the sea-shore. Asma are only relationships of Dhat with particular attributes, which are only aspects of Dhat. Each ism is differentiated from another ism in manifestation; while in its internality, it is the same as the other. It is only owing to their innumerableness that there is no repetition of the gift of the asma. This was the particular knowledge that was possessed by Seth. His soul helps the people who take interest in such matters, except the Soul of the Prophet ; for the latter's soul is the fountain-head from which all souls derive their inspiration; and this fountain-head (Wahdat) is the internal stage and above the stages of asma. The Prophet is, on account of his station, cognizant of all asma, but on account of his physical body, is not; just as God possesses contradictory attributes Himself, like Zahir (*external*) and Batin (*internal*), Awwal (*first*) and Akhar (*Last*); and He is their reality. He is knowing and not knowing, seeing and not seeing. Seth possessed the key to this knowledge of gifts. Therefore was Seth bestowed on Adam.

God gave Seth out of Seth's self, *Al waladu sirrun li abihi* (the son is the secret of his father) ; the son

remains hidden in the existence of his father, and comes out in the form of a drop and becomes human in the form of his father. Thus whatever he had, was from himself. There is nothing in a person from God or from another ; it is all from himself. Things come to him in the shape of gifts from himself according to his aptitude. When a man of kashf sees a figure, which gives instructions in matters that he did not know before, that figure is from his own ayn (reality) It is just like his figure in the mirror, which appears oblong or round, longer or shorter according to the character of the mirror.

The variations are the gifts of one, in whom the tajalli takes place—and whom we have compared to a mirror; and one who has understood this, understood his capacity to understand to accept the different figures, and he cannot understand in detail until after he has accepted the figures ; although before accepting, he understands this in the abstract. While people think that God does whatever He likes, they attribute such things to Him as are contrary to his ism, Al Hakim (the wise); and therefore negate Possible Existence. People of real truth accept and prove Possible Existence, which is the existence of God in the limitations of knowledge. The Possible is 'Eternal without beginning' (azali) in the view of Urufa (gnostics), but Eternal without end (abadi) in that of Mutakallimin (Rationalists).

Among mankind a male-child will be born after the manner of Seth; and he will understand this secret and will become the seal of the generation of mankind ; he will be twin-born with a female child, who will be

born first, the head of the male-child being at the feet of the female-child. This male-child will be born in China ; people will then become barren, although there will be abundance of marriages. This man will call the people towards God and they will not listen. The people will not observe *halal* and *haram* and live like cattle: and then there will be the day of Judgment.

Note :—This chapter relates to gifts, and the necessity of the same from God. The first gift to Adam was that of a knowledge of God's asma. The Lord assembled the angels, and said to them "I am going to place on earth, one who shall rule (in it)." They said, "What, wilt Thou place in it, such an one, as will make mischief in it and shed blood."

And He (the Lord) taught Adam the names of all things and presented them to angels, and said, "Tell Me the names of these, if you are right." They said ; "Glory be to Thee : we have only so much of knowledge as Thou hast taught us. Thou art Knowing and Wise."

He said : "O,Adam, inform them of their names." Then Adam informed them of their names ; (*Suratul Baqarah* 1 : 30—33).

Adam was taught all the attributes and asma of God, manifest in himself and in the world around ; while the angels had knowledge of particular asma of which they were manifestations.

This gift of the knowledge of asma was particularly bestowed on Seth, the son of Adam, as a matter of grace and not in virtue of acquisition. *Al waladu sirrun li abihi* (son is the secret of his father). The knowledge of Dhat was not taught either to Adam (humanity) or to the hierarchy of angels. Hidden behind the attributes is the Dhat. Man advances up to asma , and further up is the Dhat; and in the Dhat he sees his own face (reality), just as God sees Himself in the mirror of His asma. God becomes the mirror of abd, just as abd becomes the mirror

of God. This is the state of Transcendental Wonder. What one sees and speaks to, in this state, is His own Namus (individualized ayn). The fire that spoke to Moses from the burning bush was his own Namus ; for Moses had gone there in search of fire. The figure of His own ayn (reality) appeared before him and spoke to him on the mountain.

The Namus of the Prophet (peace be on him), i. e., his own ayn appeared before him in the night of Mairaj in the shape of a beardless youth (*amaradin khatit*). Each salik sees the figure of his own ayn at the time of ascent (*uruj*). Hence it was said :— *Mon arafa nafsahu faqad arafa Rabbahu*, "He who understood his nafs, understood his God".

The birds in Fariduddin Attar's allegory start on a long journey in search of Simurgh—passing over high mountains and deep valleys ; some drop off from the journey, some drop down by the road-side; and only thirty of them reach the goal, to find that they themselves were the Simurgh (Thirty-birds).

The reality of ayan alone remains ;—

Kullu mon alayha fan wa yabqa wajhu Rabbika dhul jalali wal ikram (*Surat-ur Rahman* LV : 26).

Everything is in a state of annihilation, except the face of thy Lord, with His grace and glory.

The Mawlana says ;

Kulli shayin halikum juz wajhi wu.

Gur tui dar wajhi wu hasti maju.

Everything is in annihilation except His face.

If you are in His face, do not seek existence.

This gazing on the face led the Chistiyyah Order of sufis to gaze into the face of their murshid, who is annihilated in the Prophet (peace on him), who in turn is annihilated in God.

It is one thing to reach, in one's suluk, the partition that separates the Dhat from the ayn, and to find one's own ayn reflected on one's own vision ; and another to gaze on one's face in a mirror or in the face of one's murshid, and to realize one's

ayn in an atmosphere of artificiality. This latter practice is apt to lead to idolatry. To gaze into the face of Sri Krishna, and thus to find out their own ayn, the Rishis made idols of his likeness and worshipped them.

The reality of ayan acquires shapes according to times and circumstances, beautiful or ugly and terrific as the case may be. The ayan embody themselves first in the Soul-World (which is the World of Absolute Thought) and then in the Mithal World (which is the world of Circumscribed Thought). Ayan also take forms in real dreams.

God grants the prayer of ayan according to their aptitudes, and not arbitrarily ; otherwise His ism Al-Hakim (the wise) will become null and void.

Mirza Ghalib has expressed this thus :—

Taqdir ba andaza-i-himmat hay azil say;
Aakhun mi hay khatra jou gowhar na hua tha.

Fate decrees according to the measure of one's aspirations ;

The drop (of tear) is in the eye, which could not become a pearl.

The ayan of abd are in the knowledge of God. Before they are individualized in knowledge, the known, knowledge, and knower are one and the same in the stage of Ahdiyyat ; they are the aptitudes of the Dhat and are *ipso facto* the Dhat itself; after individualization, they take forms, each individual ayn, consisting of several forms. The forms in the ayn of each individual are there, from his conception to his disappearance from the material world (to take only the material world, apart from other worlds, into account); and the roll is unrolled, as the light of existence falls on it. It is just like the figures on the films of a cinema. As the electric light falls on the unrolling film, the drama of life unfolds itself from beginning to end. If there is no light, the figures may be there, but still in adum (nothingness). The ayan are there in the film of knowledge and to them, on their supplication, God commands 'Be,' and they 'become.'

Without supplication God does not grant His gifts, for His name is ghani (independant), *Allahu ghaniun anil alamin* (*Suratu Alai-Imran* III : 96)—"God is independant of both the worlds." There is thus life and death, uninterruptedly, succeeding each other. *Balhum fi labsin min khalaqin jadid.* (*Surat ul-Qaf* L : 15). This is the spreading of existence over ayan, as explained in the doctrine of Tajaddudi amthal. Limitations are in incessant changes and not the One under limitations.

When existence manifests itself according to ayan by means of Nafsi-Rahmani (the Holy Breath), the world appears.

The knowledge of God is eternal, for in the stage of Wahdat, it is the reality of the Dhat itself. It is not therefore an addition on Dhat. Unless the ayan are qadim (eternal from the view-point of beginning), the knowledge cannot be from eternity. The Mutakallimin (the scholastics), however, say that knowledge is an addition and its connection with ayan is haadith (temporary); ayan are, however, states in knowledge, i.e. God's own predilections and aptitudes in the forms of thoughts.

Shayk-i-Akbar here discusses how gifts are bestowed :—by vocal supplication, by attitudinal supplication and by aptitudinal supplication. Prophets are the manifestations of particular asma. The Seal of the Prophets is the manifestation of the fountain-head of all asma (in the stage of Wahdat or the Haqiqati-Muhammadi). Hence the one with collective names alone is fit to intercede for the world; for a Prophet who is the manifestations of the name Rahman (universally gracious) only, for example, cannot intercede with the name Muntaqim (the avenger). A Prophet is both a wali (one who has acquired proximity to God) and a messenger; while a wali is only the former being annihilated in himself and permanent by the attributes and dhat of God. A prophet is first a wali and then a rasul (messenger), who brings down a shariat. The Prophet (peace be on him) had thus wilayet in him in addition to prophetship, and was the manifestation of all asma and hence his followers are addressed

as the "best of followers," *Kuntum khaira ummatin ukharijat lin nas* (*Alai-Imran* III: 109) "you are the best of followers who have arisen amongst mankind." The Seal of the Awliyya, Imam Mehdi has no shariat of his own, and will adopt that of the Seal of the Prophets.

Seth is the manifestation of the name Wahab (gift-giver), and his soul helps other souls in this matter, but not the soul of the Prophet (peace be on him), which is Ruhi-Azam (the great soul), i.e., the fountain-head of all souls. The soul of the Prophet derives its subsistence direct from God (Ahdiyyat). Seth is the fountain-head of all tajalliyat of Dhat and asma.

Since Seth is the source of tajalliyat, the Muslims of South India used to prepare a dish before a wedlock began—which they called *Sheth-ka-basan*—and dedicated it to Seth. This has now given place to a new order of things. Further, this indicated that the secret of the father was to appear in the form of a son.

The shayk says that "those who know in detail have knowledge co-extensive with God's in respect of ayan" i. e. in respect of ayan, God in His limited tajalliyat knows, only as much as banda; or when the banda knows his ayan in detail, he knows them as much as God, *Mon arafa nafsahu faqad arafa Rabbahu*, "He who understood his nafs understood his God". In limitation God's knowledge is the same as banda's. If therefore the banda knows his ayn (reality), he knows his God. Knowledge or irfan or gnosis or gnanam, gives him a glimpse of a tajalli of God, which is his beatific vision and which he has, even in this world, and more clearly in the next. If he has not it here, he will not have it in the hereafter. *Wa mon kana fi hazihi ama fahua fil akhiratil ama wa azallu sabila* (*Suratu Bani Israel* XVII: 72). "Whoever is blind here, he shall (also) be blind in the hereafter and more erring from the way"—Irfan therefore is the chief object of man's life—Ibadat or worship makes one holy here and in the hereafter, *Ma khalaq al jinna wal insa illa liyabidum*. "We have not created genii and men, except for

worship." Worship prevents one from approaching evil—he thus takes a holy form to the next world ; but for dydar (or vision) of God, irfan or gnosis or identification and realization of God's asma, such as was bestowed on Seth as a matter of grace—is necessary. The sufi therefore considers that worship here means irfan which is the means of securing dydar.

Just as the world began with the twin-borns of Adam, so will it end with the twin-borns, who will be born in China, (i. e., any country outside Arabia); and the race of mankind will come to an end for want of fecundity.

CHAPTER III.

THE WISDOM OF NOAH (Fasi-i-Nuhiyyah)

Tanzih (dropping-off of manifestations) is confining God to one aspect of existence. He who does this is either an ignoramus or a disrespectful person. He does not believe in shariat and in the prophets; for shariats speak in open words, which are the manifestation of the ism Az zahir (the external). God in respect of inner meaning is the reality of this ism. He who restricts himself to tashbih (confining God to His manifestations), also confines Him and puts Him under limits. He, who puts Tanzih and Tashbih together, is the one who understands Him in the abstract and not in detail, just as he understands his nafs (self) in the abstract and not in detail. Hence the Prophet (peace on him) compared the understanding of self to the understanding of God, *Mon arafa nafsahu faqad arafa Rubbahu* "He who understood his nafs, understood his God. "And God has said : *Sanurihim ayatina fil afaqi wa fi anfusihim hatta yatabyyana lahum annahul haqqu.* (*Suratu HaMim* XLI—53.)

" We shall show them (the created) our signs in the world and in their own individualities, so that it may be plain to them that it is the very Truth."

i. e. You are the appearance, and God is your Reality. This definition covers both zahir (externality) and batin (internality), Body is your zahir and soul is your batin. When the soul leaves the body, the latter is no longer called a man, it may be called any

thing—a block of stone, or a piece of stick. Thus Divineness is the limit of God, just as life is the limit of man. Just as the outward appearance of man gives praise to his soul and nafs; so the appearances of all creatures sing the praises of God, though we do not hear them. They are the mouth-pieces of God. Hence God said *Alhamdu lillahi Rabbil alamin* (*Surat-ul Fatihah*). "Praise is to God, who is the Lord of all the worlds." Hence He is both the praiser and the praised.

Faman qala bil ishfai kana mushrikan.
Wa mon qala bil ifradi kana mawahhidan

He who says that the Creator and the created are two, he is a mushrick.

He who says that they are one, he is a muwahhid.

Fama an tu hua bal anta hua wa tarahu fi
Aynil umuri musarrahan wa muqiyyadan.

You are not Him, from the point of absolutism; you are Him from the point of *ayniyat*, (sameness of reality).

You see Him absolute as well as limited in the reality of things.

God has said:—*Laysa kamithlihi shayun wa huwas samiul basir* (*Surat-us shura* XLII: 11). "There is no thing like Him, He is the hearer and the seer." The first portion of this half verse gives His tanzih, and the second, His tashbih.

If Noah had called his people to both aspects, they would have accepted him; but he called them first to tashbih and then to tanzih; and asked them to pray that God might cover them up with His Dhat and attri-

butes, as He covers all dhats and attributes with the same. The people refused to listen to him, on set purpose, for they knew what duties would become incumbent on them, if they did listen.

He preached *furqan* (separation of tashbih and tanzih), while the fact is *quran* (putting the two together , for quran includes furqan and is reserved for the Prophet (peace be on him). In the above mentioned half verse, *Laysa kamithlihi shayun* both the aspects of the Dhat are included. Noah further said "I invited them by such preaching, so that God might cover them with His blessing," and not with a view that they might know the reality. He did not call them to unity in the midst of diversity, and to diversity in the midst of unity, as the Prophet (peace on him) did. As a reward for their obedience, the people of Noah were to have rain. *Yursi lis samaa alaykum midrara wa yumdid kum bi amwa-lin wa banyna. (Suratu Nuh* LXXI : 11 He will send over you clouds to rain heavily and help you with *mal*" (that to which one is inclined i. e. property), that is, in fact, He will help you with what will guide you towards Him.

In the case of Muhammadans, it was *Anfiqu mimma jaalakum mustakhlafina fihi* (*Surat-ul Hadid* LVII: 7), "spend out of the things over which you are vicegerent"; and for the followers of Noah, it was *La tatakhizu min duni wakila* "Do not make any one your agent except Me ". In the latter case, the property was Nuhiyyans' and God was agent; and in the former, the property was God's, and Muhamadans were agents.

The fourth heaven is the station of Noah ; it is

the station of light—the place of the sun. It is also the centre of Alam-i-arwah (the soul world).

Note :—Noah stressed his preaching on tanzih (qualitylessness, or nirguna) and his nation was engrossed in tashbih qualityedness, sarguna) to the exclusion of tanzih i. e. in idolatry.

Jalaluddin Rumi has expressed this in his Methnawi thus ;—

Nuh guft ay sarkhashan mon mon nayam
Mon zi jan murdam zi jana mi ziyan
Chun bi murdam az hawasi bul bashar,
Haqq mara shud sam wa idrak wa basar.
Chun ki mon mon nistam aein dam zi-ust
Har bi dam zad pishi wu aan kafir-ust.

Noah said "O unbelievers, I am not I,
I am dead and God is alive"
When the 'I', is dead in the senses of man;
The speaker, the hearer, and the understander is God.
When the 'I' is not 'I' then the 'I' is the breath of God.
To challenge Him is a mistake.

In pure Tanzih, God is restricted to one state of Infinitude, that is, to Dhat with Infinite sifat of which there can be conception; and in pure Tashbih, He is attributed with Possible Existence with its necessary defection.

To view these separately, is to conflict with Absolutism. Hence the Quran has said ;

Laysa kamithlihi shayun wa huwas samium basir (*Surat-us Shura* XLII: —11).

"He is not in the likeness of anything; He is the hearer and seer". The internal aspect of the world is the hidden aspect of God, and its external aspect is the visible aspect of God ; and so it is with man whose individuality comprises both elahi (divine) and kiyani (mundane) asma (names).

Noah restricted himself to tanzih, Muhammad (peace be on him) taught tanzih in tashbih and tashbih in tanzih. The first part of the above quoted verse inculcates tanzih, and the second part, tashbih. Noah directed his nation from individual asma towards the composite ism Allah; for the worshipper would be ignoring the whole, if he restricted himself to particular individual asma ; and said that the knowledge in man was the property of God, and man was His vakil without accountability ; Muhammad (peace on him) taught that man is His vicegerant, (full plenipotentiary) who has to render full account. The people of Noah gave preference to reason over suluk (religious practices); Transcendental wonder is the outcome of suluk, which alone cleanses the heart of its dross. It is contemplation on the outward world, as the externality of God and imagining how God is working, *Kullu youmin hua fis shan* (*Surat-ur Rahman* LV—29) "Every day God is in work." Noah prayed for his people that they might be covered by the Dhat and sifat of God, so that they might refer to everything as from God, and not as from themselves; and also that they might be buried in the earth i. e. they might be with God, for it is said in a hadith, "if you let down a bucket in a well, it descends on God" *Lau dalayatum bi hablin lahabata alallahi.*

CHAPTER IV.

THE WISDOM OF ENOCH (Fas-i-Idrisiyyah)

Elevation is of two kinds :—elevation of position and elevation of rank. The former was bestowed on Enoch, when it was said *Wa rafanahu makanan aliyya* "And we have elevated him (Enoch) to a high position". The highest point in the cosmos is the one around which the skies revolve. This is the sphere of the sun; which is the spiritual position of Enoch. There are seven spheres or orbits of planets above it, viz., of Mars, Jupiter, Saturn, the Zodiacs, the Crystalline Sphere, the Kurshi (the seat) and the Arsh (the throne) ; and there are seven spheres below it, viz, Venus, Mercury, the Moon, spheres of fire and of water and of earth. Thus, the sun is the centre of these spheres. Then there is the elevation of rank; which is for the Muhammadans (who truly understand the mind of the prophet) ; for God has said in their case *Wa antumal aaluna wallahu maakum (Suratu Muhammad* XLVII : 35). "You are high of rank and God is with you." God is free from position, but He is attributed with rank. Elevation in position is obtained by acts, and elevation in rank by knowledge.

When man attains elevation in rank, he gets into partnership with God; but this partnership is again circumscribed by the verse, *Sabbi isma Rabbikal aala* (*Surat-ul Ala* LXXXVI : 1) "Declare the holiness of your Lord, who is most High." For man is high in position and rank and not in dhat (self), which is higher than both these ; God is high by His Dhat and not by

comparison with anything. One of God's beautiful names is Ali (the elevated); since there is no 'other' (ghair) in the universe, to what can he be superior? He is the essence of things, hence things are by themselves 'elevated,'; ayan (realities) are not in manifestation; they are in *adum* (nothingness); and have not "smelt the smell of existence" The Reality of the Totality is One in the Totality; multiplicity is in asma, and asma are relationships, which are *adum*. The reality is One in existence which is the dhat; it is therefore elevated in itself. We, therefore, say for each manifestation that it is Him. Abu Saeed-i-Khurraz, who is one of the tongues of God, says that "God cannot be recognized unless He manifests Himself in contraries; and inspite of the contraries you must recognize His Oneness. He is the first, He is the last; He is the external, He is the hidden. In existence, he sees Himself and there is none else to see Him, and there is none else, from whom He can be hidden. His names are Abu Saeed-i-Kurraz and others. When the external says 'I', the internal does not say 'I' and vice versa. The speaker in both the cases is the same; and He is the hearer also." Hence the Prophet (peace be on him) has said *Innallaha yujawizu an ummatti ma haddathat bihi unfusuha*, "God forgives the sins of my people, in which their nafs has spoken" i. e., in which the nafs is the speaker, the hearer, and the understander. The reality of all is the same, although the directions or sides are different; for when the number one revolves several times, it becomes many; in fact one is the originator of many, eg. 9 in the descending scale and 10 in the ascending scale up to infinity is 1. The real-

ity of all figures has a special rank, but is the totality of the same 'one's.' Thus God unmanifest is the same as God manifest, although the two are differentiated. The Creator is the created, and vice versa, the same reality is the one and many. The same one Dhat is the many dhats.

Isaac said "O my father, do whatever thou hast been commanded to do". Son is the reality of the father. Abraham saw his own nafs being sacrificed. God substituted a ram in the place of Isaac. Thus that which had appeared in the form of the son which was the reality of the father appeared in the form of a ram. God created Eve out of the reality of Adam; Adam wedded his own reality. Mirrors are many, the face is one. The several faces are the reflection of one face.

The place of 'faces' is ayan-i-thabita; on account of these latter, God takes varieties of shapes, and shows up their peculiarities.

Fa haqqu khalqun bihadhal wajhi fatabiru,
Wa laysa khalqan bi dhalikal wajhi fadakkiru

God is the created owing to limitations; believe me.

He is not the created, from the side of absolutism, remember.

Thus he is elevated by Himself, as he surrounds all existences and relationships of adum, whether these latter be good or bad. This perfection belongs to what is connoted by the word Allah. What is not connoted by that word will be either a manifestation of that name or of some sifut. If that word is a manifestation, there will be differentiation between it

and the manifestation and the latter cannot be called, either Allah or its ghair (the 'other'). Abdul Qasim bin Qussi refers to this point in his book Khairul Ghalin. God is known by His every name. The name will refer either to His Dhat or to a particular aspect of It. In the latter case, names will be differentiated from each other, just as rab (nourisher), khaliq (creator) musawir (painter) are differentiated. So far as the dhat is concerned, the name is really the 'named'; and so far as aspects are concerned, it is the 'other' of the named (i. e. different from it). God is therefore elevated not on account of position or rank, but by Himself. A vizier or qazi is elevated because of rank; he may be an ignormus, governing over learned men; the moment however he quits his post, the rank leaves him. A learned man, on the other hand, is not of this category. His elevation is a peculiarity in his personality.

Note.—Gen. V-24 says "And Enoch walked with God and he was not ; for God took him," i. e., elevated him ; the Shayk says that this is elevation in rank, on account of his knowledge of God. He further says that elevation is of three kinds—of position, of rank and of dhat—Enoch's was not elevation by dhat, which pertains to God alone by His immanence in the creation.

CHAPTER V.

THE WISDOM OF ABRAHAM (Fas-i-Ibrahimiyyah)

Abraham was called Khaleelullah (or friend of God), because he had permeated all the attributes of God, and had surrounded all His Personal attributes. This permeation is like that of colour in a tissue ; in which extension itself becomes essence ; it is not like the permeation of one substance into another. Or he was called Khaleelulla, because God had permeated the appearance of Abraham. Have you not seen that God manifests Himself in the attributes of transcient things, and in the attributes of defection and decay pertaining to them ? Have you not seen that the 'created' appears with the attributes of God ? Hence the praise of every praiser, and the praise bestowed on every praised refer to Him.

When one thing permeates another, the first becomes hidden in the second and thus its internal (batin)—If the Creator is manifest, the created is hidden in Him ; in this case all the asma of God like Seer and Hearer become the asma of the created. The names of these asma become khalq (creation). If the khalq is manifest, then God is hidden in it ; and the sight and hearing of the 'created' become God's sight and hearing. If God becomes devoid of relationship, He will no longer be God. Hence until we are not known, God will not be known *Mon arafa nafsahu faqad arafa Rabbahu*, "He who knew his self, knew his God;" the Prophet knew God more than any other man. Some philosophers including Abu Haamid Muhammad

Ghazzali claim that God can be known without our reference to the world, i. e., from an absolute viewpoint. This is wrong, though we get an idea of an Eternal Dhat, without such a reference; but without knowing the created, we cannot know the Creator. In another way, i. e., in the way of khashf (spiritual discernment), God himself becomes proof of His God-hood; as He manifests Himself through a variety of forms, according to ayan (realities); every one of us can know another of us in God. God commands us according to our ayan, nay, nay, we command ourselves out of our own accord, but the exigency for such command is in the knowledge of God. Hence this will be proof prositive to be adduced by God, when we complain on the Judgment Day against the treatment meted out to us in the world.

The reality of such treatment will then dawn on us. But then one would say, what is the force of the verse *Fa lau shaa la hadakum ajmayin.* "If God had willed, He would have shown you you the right way." His Mashiyat(providence), which is the desire to grant demands, stands out prominently. He wills in the way towards which the reality tends. The will is a thing that is dependent on knowledge, and knowledge is dependent on the known. The known is what is in the ayan. "There is not one of us who is not in a station that is already assigned". *Wa ma minna illa lahu muqamum malum.* (*Suratus Saffat* XXXVII : 164); and this is the station in which you were in the knowledge of God. You will be said to have appeared externally with that station, if it is proved that that external existence is yours. But if it is proved that that existence is

God's and not yours, then your existence is in God's existence. If you are really existent, then the one who bestows that existence is God, and He is thus the bestower of the beneficience of that existence, and the command is on yourself by yourself. Therefore do not bestow praise or blame on any other dhat than your own. The praise due to God is only that of beneficience; then you are food for God, for manifesting His attributes; and God is your food, for manifesting his beneficience.

Fa anaa bil ghina wa anaa
Usai duhu wa usyeduhu

How then is He entirely independent when I help Him (in manifesting His asma).

And make Him good (by combining the attributes of glory and beauty in me).

He is the commander, and you are the commanded; He gave what you demanded, in making His asma manifest. When Abraham, the khaleel or friend of God, knew the secret of this fact, he adopted the practice of hospitality; and Ibnu Masarratil Jubla has placed him on the same footing as Michael, the angel who is the dispenser of food. Food permeates every part of the body; Abraham had permeated all the asma of God, like food in the body.

Note. In this Fas, the Shayk treats of love and tanzih (qualitylessness). This is the Fas of *hayman*, (ebullition of love), which is the foundation of the world; for God, in answer to David's prayer as to why He had created the world, said (according to a Hadith-i-Qudsi). *Kuntu kanzan makfiyan fa ahbub tu an ourifa fa hkalaqal khalq.* " I was a hidden treasure, I

loved to be known, and so created the world". In love, the beloved is always present either in actuality or in thought. Abraham perceived the dhat of God in all manifestations ; and said *la ouhib ul afilin* (*Sura* VI:77) "I do not love the setting ones". He thus found God both in tashbih (qualityedness) and tanzih (qualitylessness). *Inni waj jahtu wajhiya lil ladhi fataras samavati wal arda hanifan wa ma ana minal mushrikin* (*Suratul Anam* VI: 80). " Truly I turn my face towards that Dhat which created the heavens and the earth. I am a hanif, (believer in unity) and not a mushrik". Those who restrict God-hood to tanzih necessarily consider the world as the ' ghair ' (other) of God, and thus create a partner with God and become mushrik. The cult of Abraham being based on reality, the qibla (turning-point in prayers) of Muhammadans was changed from Jerusalem to Kaaba, the house of worship built by Abraham in Mecca.

Ayan or Mahiyyat (the realities or forms in the knowledge of God,) are the aptitudes of God, and were not thus created by Him.

Qabiliyat bi jali jail nist
Fayl faa-il khilafi qabil nist
Aptitudes are not the creation of the Creator
The work of the actor cannot be contrary to aptitudes.

The aptitudes or the 'known' in the kuowledge of God appear in the mirror of Dhat ; and the Dhat manifests itself, according to them. Abraham observed these ayan or *qabiliyat* in manifestation and permeated himself (i.e. became immanent) in them. This is the stage of Qurbi-Nawafil of the sufis, in which the abd becomes the reality of God, and God becomes his instrumentality as opposed to Qurbi-Farayad, in which the process is reversed. When Abraham observed God in His manifestations, he became immanent in them, by first becoming immanent in the ayan themselves; and adopted the practice of hospitality, in which the host becomes immanent in the guest, by feeding him with food, which permeates every part of the latter's body, nerve and fibre.

CHAPTER VI

THE WISDOM OF ISAAC (Fas-i-Ishaqqiyyah)

Alam tadri annal amra fihi murattabun.
Wafaun li irbahin wa nuqusun li kusran.

Do you not know that God's command requires harmony and order.

Fulfilment of promise is necessary for securing profit and avoiding harm.

Abraham said to his son "O son, I saw in a dream that I was sacrificing you". Dream is a thought-world. Abraham did not give an interpretation (tawil) to his dream.

There was a ram which was in the resemblance of his son, and it was him that Abraham saw in his dream ; and God substituted him in the sacrifice.

The tajjali that dawns from the thought-world (alam-i-mithal) requires to be interpreted in other forms. God cried out to Abraham, *Qad saddaqta ruya* (*Surat-us Saffat* XXXVII : 105). "You have made the dream veridical", and did not say *Saddaqta fir ruya annahu ibnuka*, "your dream is veridical, it was your son", for Abraham did not interprete the dream, but took it at its face-value. A dream requires an interpretation, like the dream of fat and lean kine of the Pharoah of Egypt. Abraham did not give any credit to interpretation. Iman Taqi ibni Muklad, the author of the Musnad says that the Prophet said : *Mon raani fin noumi faqad raani fil yaqadati fa innas Shaitana layatamassalu ala surati* "Whoever sees me in a dream, sees

me in actuality, the Satan cannot assume my shape". He further says he saw the Prophet (peace be on him) in a dream; and the Prophet (peace be on him) gave him a cup of milk to drink. After waking, he threw up the contents of his stomach to verify the dream, and found milk in the contents thereof. If he had put the right interpretation upon the dream, he would have had an immeasurable access of spiritual knowledge, which milk represented, and which was the right interpretation of the dream. The body of the Prophet is interred at Madina; no body has seen his soul and mithali bodies. When one sees him in dreams, he sees him only in the casual body that he had at the time of demise. Satan cannot assume the shape of that body; neither can he assume the shape of his mithali body, for the matter of that. God safeguards the sanctity of prophethood. When therefore one receives a command from the Prophet (peace be on him), he must carry it out literally. By means of imagination, man creates forms that do not exist in the outer world. By His will-power (*himmat*), he creates forms outside his will-power (*min khariji mahalli himmati*); and the will-power guards the existence of these forms; and it is never exhausted. If the ariff (adept) becomes inattentive to them, the forms disappear of themselves. But if the ariff becomes immanent in all the hazrat* (the presences) and creates forms in all of them, then the mithali form itself will keep guard over all the other forms, even if the ariff becomes inattentive to or oblivious of the

* There are five hazrat (presences) below Ahdiyyat (Oneness or Dhat) in the theory of Emanation according to the sufis viz, Wahdat, Wahidayyat, Arwah, Amthal and Ajsam. These are technically called Hazrat-i-Khamsa (the five presences).

particular form. Adepts have made a secret of this matter, as common people also say we are in God and are fani (annihilated) in Him. In relation to the thing he has created, man is a creator, but he becomes oblivious to one or more forms; and God does not become oblivious to His creation in all forms. This makes all the difference between the creation of man and that of God.

Note.—In this Fas, ths Shayk deals with alam-i-mithal or thought-world. Thought is of two kinds; the 'limited thought' such as we have, connected with the functions of cerebration influenced by the 'unlimited thought-world'; and the unlimited thought-world of similitudes (the fourth dimensional world), which is below the soul-world in the scheme of Tanazzulat-i-sitta (the six emanations of the sufis).

An ordinary ariff (gnostic) creates forms in alam-i-mithal; and as he progresses in his suluk and becomes a perfect adept, he is able to create forms in all the stages of Hazrati-i-Khamsa (vide "Studies in Tasawwuf" p. 54 for details); and they remain intact, so long as his attention is not distracted and disrupted; but God is ever attentive to the forms He creates—*Lata qazuhu sinatun wa la noumun.*—(*Surat-ul-Baqarah* II: 255). " Slumber or sleep does not overtake Him".

No body can create a form in the causal world; it is God alone that does this. Man can create forms in the mithali and higher worlds, which can be reflected in the causal world. This reflection is only extension (*arz*) without essence (*jowhar*)—light without the sun reflecting it. Such was the nature of the birds of clay mentioned in the apocryphal writings of the Jews as having been made by Jesus Christ and breathed into by him, and made to fly. Thus therefore is man also called a creator *Fa taba. rak allahu ahsanul khaliqin. (Surat-ul-Muminun* XXIII: 14*)*. "So blessed be God, the best of the creators." Abraham created

the form of a ram, resembling his son Isaac, and of himself as sacrificing him ; and wished to make that dream veridical by sacrificing him The sacrifice of his son meant the sacrifice of his own nafs, for it is said *Al waladu sirrun li abihi.* "The son is the secret of his father." He thus wanted to attain fana (self-annihilation).

The Shayk and Saiyid Ahmad Khan are amongst those who consider that it was the sacrifice of Isaac and not of Ismail that was performed. The Quran makes mention only of "*Ghulamin halim*" "a boy possessing forebearence" (*Surat-us-Saffat* XXXVII : 101 *to* 111) and then mentions the name of Isaac in verse 112. Commentators and traditionists like Jelaluddin Bokhari, Baidawi etc. however. connect the sacrifice with Ismail, (a) alleging the testimony of the Prophet, who is reported to have said, "*I am the son of the two, who were offered in sacrifice*," meaning thereby his great ancestor, Ismail, and his own father Abdulla : for Abdul Mutallib had made a vow that if God would permit him to find out the well Zemzem and should give him ten sons, he would sacrifice one of them. Accordingly when his desire was fulfilled, he cast lots on his sons, and the lot fell on Abdulla, whom he redeemed by offering a hundred camels."

It all depends on the construction put on the verse—*Wa basshar naahu bi Ishaqa nabiyyan*—(verse 112). If this means, "We gave him good news of Isaac, the prophet—," the previous verses would refer to some other son. If it means "We gave him the good tidings that Isaac would be a prophet," it would refer to him alone. The Shayk has obviously adopted the latter construction.

(a) Jelaluddin quoted by Sale p. 368. under *Suratus Saffat.*

CHAPTER VII

THE WISDOM OF ISMAIL (Fas-i-Ismailiyyah)

The name Allah indicates Oneness of the Dhat with its innumerable asma (names) or arbab (cherishers, rulers) which are really aspects of the Dhat. There is no room for multiplicity in the Dhat, while there is room for the same in asma. The name Allah thus indicates Dhat-i-Bahat (pure dhat) with the totality of asma or its own aspects There is a rab (ism or name indicating the 'named'), for each object that is manifest; and Allah is the rab of all the rabs—Rab-ul-Arbab. The Oneness of the Dhat is not susceptible of division or parcelling out. The asma are potential in the Dhat.

Wa kana inda rabbihi marziyya (*Suratu Maryam* XIX: 55).—"Blessed is the person who has the approval of his rab"; and there is not anything in the universe which has not the approval of its own rab. For it alone keeps up the rububiyyat or rulership of that rab, the two being inter-related and inter-dependent. Every ayn (reality) owes its existence to its own rab, for if the one disappears, the other too will disappear "You are a secret of rububiyyat" said Sahil-i-Tustari.

The ayn will therefore have existence in this world and in the intermediate (barzakh) and the future worlds; and rububiyyat will also remain existent. The action of the ayn (reality) is the action of its rab which is manifest in it. When the action of a thing is referred to its rab, that thing is satisfied as well as its

rab, for every maker gets satisfaction from the thing he makes. God has said :—

Aata kulla shayin khalqahu thumma hada (*Suratu Ta Ha* xx—50.) "God has given every thing its due and then guided it (to its goal)". The thing is thus not liable to increase or defection in that due.

Ismail had the cognition of his rab, which was composite of arbab (pl. of rab). When one is the approved of one rab, he cannot necessarily be the approved of another rab, eg. the creature of muzil (one who leads astray) cannot necessarily be the approved of hadi (one who leads in the right path). In the stage of Ahdiyyat (oneness—the first stage of tanuzzulat), God cannot be called a rab; there is no tajalli in that stage, for here He is his own on-looker. If you can see God by His tajjalli or by your own nafs at this stage, His Ahdiyyat disappears, for in vision a relationship is established between the on-looker and the looked upon, and there are no such different agencies at this stage. When God sees His self at this stage, He is both the observer and the observed.

Hence a thing cannot be approved from an absolute point of view, unless it possessed all the aptitudes of action that the rab-ul-arbab (rab-of the rabs-i-e the rab from which all individual rabs emanate) possesses and approves of. Ismail had preference over others, as he had secured cognition of the approval of his rab which was hadi, and through it, of rab-ul-arbab; in fact every one who has attained nafs-i-mutmainna, (*)

(*) For an account of the four kinds of Nafs-vide P. 88 "Studies in Tasawwuf."

has secured the approval of his rab; for it is said of this nafs, *Fadkuli fi ibadi wadkuli jannati*, (*Surat-ul-Fajr* LXXXIX: 29—30.) "Enter into the assembly of My servants and enter into My paradise". (Jannat,—the word meaning 'paradise'—is derived by the Shayk from *jun*, shield or screen). The nafs-i-mutmainna recognises hadi as its rab and thus secures the approval of rab-ul-arbab (the rab of rabs). The abd (servant) in this jannat hides his rab in himself ; and therefore one who cognizes his self cognizes his Rab. When therefore you enter into your self, you enter into this paradise (jannat-udh-dhat.)

Fa anta abdun wa anta rabbun
Liman lahu fihi anta abdun.
Wa anta rabbun wa anta abdun
Liman lahu fil khitabi ahdun

You are banda (servant) and you are its rab,
In which you are its banda.
You are rab and you are its servant
Who made the promise in "*Alastu bi Rabbikum* "(a)

Note :—From a reference to the diagram, it will be found that there are 28 asmali-elahi, which are the arbab (rulers, cherishers or supporters) of their counterparts, the 28 asmai-kiyani, which are their murbub (the ruled, cherished or supported). These are the main arbab (rulers) with their murbubat (ruled). Their branches, however, are innumberable—more innumberable than the sands on the sea shore. The universe consists of manifest marbubat, whose arbab are all hidden. The arbab or asma are the manifestations of Wahdat or Hsqiqat-i-Muhammadi. Each marbub comes out of its rab; the beasts, for example, are the marbub of the rab muzil (degrader). A man with

(a) This is in reference to *Surat-ul-araff* VII: 172 "Am I not your Lord" The descendents of Adam said—"Yes, we bear witness".

beastly nature may be said to be the murbub of the same rab, muzil. A perfect man may be said to be the manifestation of the rab hadi (one who leads straight). A man with saintliness and a man with beastliness become the same, if they understood the nature of their rabs, for muzil and hadi are emanations from the same source; and when they converge to the source, they become one. This is known as the theory of Indiraj. If the murbub of muzil appreciates that it has had its source in Rab-ul-Arbab, it finds itself as the servant of hadi. If it does not reach its source, and swims in the stream of its own rab, it is the 'approved' of its own rab and the 'disapproved' of other rabs, for its own rab has set it in motion and gives it its approval. "It is the 'approved' of its own rab, and the rab is the 'approved' of it." *Raziallahu anhum wa razuwa anhu* (*Surat-ul-Maida* v: 119). If it appreciates this fact, he is swept along the stream to Rab-ul-Arbab, where it attains to the ism of Aali (the elevated) which is one of the names of Allah. Now Ismail had attained this position.

Wa jaalna lahum lisana sidqin aliyya(*Suratu Maryam* XIX:56) "And we left (behind them) a truthful mention of eminence for them" *Innahu kana sadiq ul wad, wa kana inda Rabbihi marziyyah. (Surat-ul Maryam* XIX : 54 *and* 55*)* "He was truthful in his promise, and was one in whom his Lord was well pleased."

Truthfulness in promise was a characteristic of Ismail ; and this was an indication of his having reached the position of the name Aali. Ismail was the precursor of Muhammad (peace on him), who had fully attained to this stage. The further stage is the Dhat in which all asma and attributes are annihilated. In this stage, the Dhat Itself is the on-looker of Itself and there is no *ghair* (other); hence the Shayk says that the beatific vision is in the stages of asma (or arbab) and not in that of the dhat. The murbub ism gets hidden in its rab ism, (hence the Shayk derives the word jannat (paradise) from *jun* a shield, screen). And when it gets hidden in it, it becomes the rab itself, the particular aspect of God, in which it inheres. When thus hidden, it becomes fani (annihilated) and finds the universe as a manifestation of itself.

CHAPTER VIII

THE WISDOM OF JACOB (Fas-i-Yaqubiyyah)

Religion is of two kinds; religion from God which is the religion of the people whom God has given gnosis, and of those who have received gnosis from the latter; and religion from man, which God has taken cognizance of. The former is the one that God approves of; for He has said *Wa wassa biha Ibrahimu baniyhi wa Yaqubu, ya banniyya innallahastafa lakum uddina fala tamutunna illa wa antum muslimun* (*Suratul Baqarah* II: 132). "Abraham instructed his sons in that religion and also Jacob his sons 'O, sons, God has approved of this religion for you and do not die but in the state in which you are submissive to God."

This religion is characterized as that which was already known to them, and that is included in God's word *Innat dina indallahi Islamu* (*Suratu Alai-Imram* III: 18.) "The religion of God is Islam" i.e. submission of the created to ths Creator. This submission of the slave to his Master is the religion of the abd. Religion from God is the shariat of God, like namaz (prayer); which the Namus (Gabriel) brought down from God. One becomes blessed, if he adopts this shariat and moulds and directs his actions accordingly. Religion is from God, but its existence is from abd, which however, is tantamount to its being from God, who really gives intuition or inspiration to man. Thus religion is proved from your actions, just as the asma of God are proved from the actions of God, you yourselves are the asma of God. If you are submissive to the shariat, you will attain eleva-

tion towards God. But asceticism is from man. *Wa rahbanivata nibtaduha* (*Suratul Hadid* LVII: 127) "They innovated asceticism of their own accord" and many of them became fasiq (those outside the law). Religion gives good rewards, which bring happiness. Hence it was said, *Raziallahu anhum wa razuwa anhu*. (*Suratul Maida* V: 119). "God is pleased with them and they are pleased with Him." These rewards are tajalliyat (illuminations) in the mirror of existence of God. The ayan (realities) in the knowledge of God manifest themselves in a phantasmagoria ever assuming new and varied forms. The same things will manifest themselves, which their dhats (realities) assume in their possible existence. The tajalli of God also varies accordingly to circumstances. According to tajalli, the effect appears in the banda (the 'limited', servant). Hence God gives to Himself good and also the opposite of it. He rewards Himself and suffers Himself. He praises or dispraises His own self in the stages of and below ayan. Knowledge is dependent on the known. The ayan are in adum (nothingness); God's existence appears in those forms of ayan which are in knowledge. Thus you know who relishes and who disrelishes.

Just as a tabib (doctor) is a servant of the nature of man, so is a rasul (prophet) a servant of the command of God, in fact, of the "Possible Existence", just as he was in the stage of ayan (realities). The hakim in his service controls nature by increasing or decreasing the disease according to circumstances; he is the councillor or vizier of nature. So also is a prophet. He sometime knows what is in the

knowledge of God and sometimes does not. In the first case, he acts out the Divine Will; in this he works like a servant; and in the second, he sees God giving command in a general matter, and the particular item is not desired by Him, and does not come to pass. This not coming to pass is called sin. Hence the Prophet (peace be on him) said *Shiyya batni suratu Hudin*, "Suratu Hud has made a weak, old man of me;" for the latter part of this sura contains the injunction *Fastaqimu kama umirta* (*Suratu Hud* XI : 112) "Consistently carry out what you have been commanded to do". This injunction made him prematurely old ; as he had no knowledge of what would happen according to the will of God and what not. Some people at times know by spiritual enlightenment, what is in the knowledge of God, and they act accordingly. This, one in thousands. This state is very transient. The command to the Prophet was *Qul ma adri ma yufalubi wa la bi kum* (*Suratul Ahqaf* XLVI: 9) " Say, I do not know what treatment I shall have, and what treatment you shall have from God ". This is an explanation under a veil, of this point.

NOTE. This fas (bezel) is called either hikmat-i-rowhiyya (i.e. wisdom of gnosis which gives eternal bliss, which religion brings in its train) or hikmat-i-ruhiyya or the wisdom of soul. If the former aspect is considered, the explanation is that Jacob was always expatiating against hopelessness or despondency with Ruh-ullah, as he said *La yaasu min ruhillahi* (*Suratu Yousuf* XII : 87). " Despair not from Ruhullah," and insisting upon the observance of religion, *Amma tabudunna min badi.*

If the latter aspect is considered, it means that Jacob had spiritual enlightenment (kashf) of alam-i-mithal and alami-arwah;

for becoming aware of the import of the dream of Joseph, he forbade him from giving it out to his brothers.

According to the Shayk, religion is of two kinds;—one; direct from God through the prophets, which is the religion of submission to God (Islam); and it contains shariat to guide the people towards God for shariat literally means path-way to the water-ghat; thus religions which have ordinances are from God; and the other is Rahbaniyat (asceticism) which is direct from man, though all inspirations are from God in the first instance and have His approval.

Wu Rabhaniyata nib tadawuha makatabnaha alaihim illabtigha rizwanillah (*Surat ul Hadid* LVII: 27. "And (as for) monkery, they innovated it.—We did not prescribe it to them—only to seek Allah's pleasure." The Shayk maintains that the realities (ayan) are in the knowledge of God and never came out (i.e. are adum or nothingness), God's attributes (or asma) in the next lower stage) are manifest in the form of ayan, and this manifestation in limitation is called Mumkinul-Wujud (possible existence). The forms in knowledge have their own peculiarities. When the tajalli (illumination) of existence falls on them, they become manifest with their peculiarities, jamali (beautiful or good) or jalali (glorious or evil) as the case may be. Hence in possible existence, it is God alone in the stage of ayan (and not Dhat-i-bhat) that enjoys or suffers as the Methnawi says;

Ishq bazi mi kunad ba kish tan
Shud bahana darmiyan-i-mard wa zun
He plays love with Himself
And becomes a plea between man and woman.

The prophets are sent to guide the people. They call the people, in general, towards good; though their efforts to call individuals to the right path have at times proved abortive. They give orders according to the commands in general of God, which have utility in view, and not according to the absolute Will of God, which is dependent on the nature of ayan-i-thabita, for

knowledge is dependent on the known ; the knowledge of a triangle being as it were based on the nature of a triangle, not of a square or rhombus. Prophets have to look after communities ; their laws are therefore utilitarian. Doctors have to look after one patient at a time. The object is the same, methods are different.

A prophet again has only a message, he works and produces good results, if the ayan are in his favour ; if not he leaves the people to themselves. Even if the ayan are in favour, prayer is necessary for without asking there is no granting. Hence the Quran enjoined *Udwuni astajib lakum* (*Suratul Mumin* XL : 60) " Pray and the prayer will be granted ". The prayer may be in words or in state or in aptitude ; the aptitudes of ayan were their prayer. The command to the Prophet (peace be on him) therefore was ; *La tahdi mon ahbabta wula kinnallaha yahdi mon yashau,* " (*Suratul Qasas* XXVIII : 56). You cannot reclaim whomsoever you like, but God reclaims whomsoever He likes ", for God knows whatsoever is in ayan. Hence the command in the Suratu'l Hud to the Prophet (peace be on him) was *Fastaqimu kama umirta* (*Suratu Hud* XI : 112). " Do your duty without regards for consequences ", and this made him prematurely old, as the Shayk has narrated.

CHAPTER IX

THE WISDOM OF JOSEPH (Fas-i-Yousuffiyyah)

The wisdom of this Bezel consists in the dawning of light on the 'limited thought' (as opposed to unlimited thought which is Alami-i-Mithal or world of similitudes); this dawning of light is the prelude to the descent of revelations. Ayesha said that it was with true dreams that revelations began to come to the Prophet (peace be on him); and these dreams were as clear as the early morning, and continued for six months, after which the angel came. Hence the Prophet said *Innan nasa niyamun fa idha matu intabahu* "People are asleep; and when they die, they awake."

Every thing seen in a dream requires interpretation; the life of man is a dream within dream. Things in dreams are in one form and they appear in another. Knowledge appeared in the form of milk; the Prophet (peace be on him) interpreted it accordingly. When revelation descended, the Prophet (peace be on him) was taken out of ordinary circumstances, and wrapped up in clothes; and he used to disappear from those who were with him. He felt these things in the world of thought and could not be said to be asleep and dreaming. The angel also came to him in the world of thought. He saw him with his own eyes and recognized him as Gabriel, with the eye of discernment.

Joseph said "I saw eleven stars. and the sun and moon bowing before me"; he saw his eleven brothers and father and aunt in these forms. This dream did

not emanate from his will or from the will of those concerned in the dream. The latter therefore had no cognizance of their having appeared in the dream and were ignorant, and the former did not have cognizance of the transformation of forms, and referred the dream to his father Jacob, who having understood it forbade the divulging of it to his brothers. This dream subsequently translated itself from the thought-world (alam-i-mithali) to the causal world.

The Prophet has said :—*Annasu niyamun* " people are asleep ". Joseph finally said, when the dream came to pass, *Haza tawilu ruyai min qablu qad Jaalaha Rabbi haqqan* (*Suratu Yousuff* XII : 100). " This is the interpretation of my dream of old, which God has made true" *i.e.*, materialized in the sense-world, after it had existed in the thought-world. This is like the interpretation that a man gives to a dream in a dream, and when he awakes says he had given such an interpretation to the dream and God had made it veridical in the sense-world. But the Prophet called this world a dream and the next world a reality. I shall explain how this is :— whatever goes by the name of world or whatever is called the *ghair* of God has the same relationship with God that shadow has with the substance. It is the reflection of God. The reflection will either be potential (as tree in the seed) or kinetic. This reflection is the shadow of the light of God, which is His existence on the realities of Possible Existence. A mountain at a distance looms dark, although it is not really so ; the sky appears blue on account of the distance. Ayan (our realities) are not illuminated, because they are adum (nothingness). Although they

are stable in the knowledge of God, they have no existence of their own. Existence itself is light ; God has said, *Alam tara ila Rabbika kayfa mudda zilla.* (*Surat-ul Furqan*, XXV: 45.) "Have you not seen how thy Lord has lengthened His shadow. *Wa lau shaa lajalahu saakinan* (*Ibid*). " And if He had willed, He would have made it stationary" i. e. withdrawn it into hiddeness in His Dhat. Thus all things that you see are ayan (realities of things in the knowledge of God), over which the existence of God is spread out. As regards existence, they are His existence ; and they are ayan, so far as forms are concerned. So far as existence is concerned, they are reflections; and so far as forms are concerned, they are the world and other-than-God. Thus the world has no existence of its own, while it is not merely a fancy or thought. It is a fancy in as much as it is not an addition on God or extraneous to Him. Shadow cannot be separated from the person. Thus you know how you are God, and how you are the world (other-than-God). God is both the microcosm and macrocosm,—pure and purer. Light appears in the colour which the bottle possesses ; it has no colour of its own. The light that appears is the reflection of the glass of the bottle. If a man cleanses his heart, the manifestations of God become clearer and more abundant in him. Thus there are amongst us those, to whom God becomes sight, hearing &c. Their ayn (reality), on which reflection or existence of God falls, remains intact for all that ; for God has said *samahu wa basrahu* "I become his hearing and his sight ". The pronoun 'his' refers to banda. Such a banda (servant or 'limited') becomes nearer to God than other bandas.

Thus you and your sensations, which you call other-than-God are mere thought; and the world is thought within thought. Existence itself is God, so far as His Dhat is concerned; for it points to its reality, which is Dhat; and so far as His asma are concerned, it is not wholly Dhat, for asma are many and different from one another and also contrary and contradictory, e.g. the ism guffur (pardoner) is contradictory to the ism muntaqim (avenger) and so on with zahir (apparent) and batin (real), and awwal (first) and akhar (last). One ism (name) is the same as the other, so far as the 'named' is concerned, which is the Truth; and it is the ghair (other or foreigner) of the other, so far as the thought is concerned *i.e.*, so far as God in one's fancy is concerned. Thus the Dhat is holy and pure, and His Existence is His Dhat and Oneness. Whatever is in thought is multiplicity; whosoever stabilizes himself on the latter becomes of the world, and whosoever stabilizes himself on the former, becomes nearer to God, who is independent of the world; but he will not be nearer to God, so far as His aspects (asma) are concerned for He is independent of these asma (names) which indicate other 'named' also. God is One so far His reality or the Dhat is concerned. *Qul hu allahu ahad* "Say, (O Prophet) God is One", *Allahus samad*, "God is independent," so far as our dependence on Him is concerned, *Lamvalid*, "He does not beget" *Wa lum yulad*, "He was not begotten", *Wa lam yakun lahu kufuwan ahad*, He is non-pariel (*Suratul Ikhlas* CXII : 1 to 4).

Thus His Dhat is one, and His attributes are many. When the Dhat is independent of us all, it is named Absolute Oneness; and when It manifests

attributes and asma, It becomes Oneness in multiplicity. Both these aspects are covered by the title Ahad (sameness in Oneness). Our ayan (realities) are His shadows or light reflected on Himself. As regards existence, He is our reality; and as regards limitations He is not our reality.

Note.—This bezel is called hikmat-i-nuriyyah, the wisdom of light. When man is well stabilized in the ordinances of religion which the previous bezel explained, the light of alam-i-mithal (the world of similitudes) and the mysteries thereof dawn on him. The prophet Joseph had attained to this stage, and become acquainted with its mysteries, and interpreted dreams; which were reflections from that world. Everything other-than-God (*masiwallah*) is a reflection. from the light of God. "Light perceives things and things do not perceive the light" *La tudrikuhul absar wa hua yudrikul absar.* (Sura IV: 104). Everything consists of light, only that some stages of devolutions (*tanuzzulat*) are brighter than others; e. g., the soul-world is brighter than the world of similitudes; and the latter is more bright than the causal world. Those in the causal world see at times things of the alam-i-muthal in their real dreams—dreams which have not been brought about by the workings of the corporal body. The forms that are seen in real dreams are either in their actual condition or in a foreign condition, which requires an interpretation; they are again emanations from the will of the dreamer, when they become falsidical or from the will of the thing in the dream, when they become veridical; or from the will of both, as the appearance of Gabriel before the Prophet (peace be on him) or without the will of both as the dream of Joseph about his brothers, father, and aunt.

The world is reflection (*zil*) from the light of God. Light (*nur*) is one of the names of God. *Allahu nurus samawati wal ard* (*Suratur Nur*—XXIV: 35).—"God is the light of the

heavens and earth ". The light of Dhat streamed forth on the forms in the thought of God, and manifested itself in and according to those forms, and became external existence.

In the first four hypostases of the sufis, Ilm (knowledge) Nur (light) Wujud (existence) and Shahud (observance) are interchangeable states. The world is potential as a thought-form in that stage. " Thought and the object of thought are one and the same " said Parmenides, the earliest of Greek idealists; by which he meant that the truth of all things is the thinking intelligence.

The earliest idealism is different from what was evolved by later idealists, like Berkeley, who held that " when we do everything in our power to conceive the existence of external bodies, we are all the time doing nothing but contemplating our own ideas" (a). " Berkeley not only regarded the supposition that a material world really exists is not strictly demonstrable but false; we are immediately certain of the existence of our thought"(b). " The object-world is a mere abstraction to which we have no right to give an independent existence" (c).

Lewis explains the idealism of Fitche, Schelling and Hegel in the following words (d).

"I see a tree. Certain psychologists tell me that there are three things implied in this one fact, viz., a tree, an image of that tree, and a mind that apprehends that tree. Fitche tells me that it is I alone who exist; the tree and image of it are one thing and that is a modification of my mind. This is subjective idealism. Schelling tells me that both the tree and my ego (self) are existences equally really real or ideal; but they are nothing less than modifications of the absolute, the infinite or unconditioned. This is objective idealism. But Hegel tells me that all these

(*a*) Ribot, English Psychology P. 279.
(*b*) Ueberweg, His. of Phi. II. 88
(*c*) Ryland, Hand-book P. 87
(*d*) His. of Phi. III. 209.

explanations are false. The only thing really existing (in this one fact of vision) is the idea, the relation. The ego and the tree are but two terms of the relation and owe their reality to it. This is absolute idealism. The only real existences are certain ideas or relations."

Sir William Hamilton (a) says. "If the subject is taken as the original and genetic ; and the object is evolved from it as the product, the Theory of Idealism is established. On the other hand, if the object be assumed as the original and genetic, and the subject evolved from it as its product, the theory of Materialism is established."

The theory enunciated by the Shayk differs from all these theories, excepting perhaps that of Schelling to a certain extent and is *sui generis*. He posits Dhat, in which all sifat (attributes) are hidden, much like a tree in a seed. This is Dhat-i-Bahat (Absolute Dhat). Then attributes become visible in this Dhat., the Dhat with attributes of perfection is termed Allah. Attributes give rise to asma (name). Some asma are conditional, and some categorical; under the first set come asma like creator, providence; and under the second set are asma like pure, holy.

The first set of asma become rab (ruler, cherisher) and require their murburb (ruled, cherished), for without the latter, there can be no manifestation of their attributes; and hence they conceive of forms, which should be their counterparts. These forms are in thought alone and "have not smelt the smell of existence" *Ma shammat rahiyatul wujud* (in the words of the Shayk). The arbab (plural of rab) have manifested themselves in these forms which are termed ' limited ' (banda).

This banda by itself is adum (nothingness). *Innaka miyyatun wa inhum miyyatun* (*Surat uz Zumar*, XXXIX : 30.) "You are dead and they are dead ", says the Quran ; and the asma of Allah alone are manifest in externality from below the stage of Arsh (the throne of God') and this portion of the existence

(a) *Metaphysics* I : 296, 207.

is called tashbih (similitude) and the existence above the Arsh is called tanzih (purity). But below the Arsh, there is at the same time, tanzih in tashbih and tashbih in tanzih; for there can be no attributes without the pervading Dhat; no iceberg or even icicle without the water pervading it. Thus while the world is illusory so far as thought forms are concerned, it is real and solid so far as manifestations of sifat are concerned; and the sifat are as real as the Dhat itself, as they are aspects of the Dhat; only at times they become hidden in the Dhat.

The Islamic idealism, which is the result of revelation or a peep into alam-i-ghaib (the unseen world) is thus quite different from the speculations of philosophers, ancient or modern.

CHAPTER X

THE WISDOM OF HUD (Fasi-i-Huddiyyah)

Ma min dabbathin illa hua akhizum bi nasiyatiha inna Rabbi ala siratin mustaqim, (*Suratu Hud* XI: 56). "There is no living creature, whose forelock is not in the hands of its Rab. Surely my Rab is on the right path". Thus every walker in the path is not a condemned person, nor is he one who has gone astray. Condemnation and anger of God are only temporary matters; for His mercy finally prevails over all; things which are *masiwallah* (other-than-God) do not move of their own accord, but are subservient to the Rab, who is on the right path:

Oulum-i-dhouqi (the phases of the knowledge of God obtained from observation of His manifestations) are different in different persons according to their temperaments, although their source is one and the same, for God has said;

Kuntu samaahul ladhi yasmau bihi wa basarahul ladhi yubsiru bihi. "I become his hearing by which he hears, and I become his sight by which he sees". From this, it is plain that God's 'Is-ness' is the reality of the banda's organs, and each organ has its own ilm-i-dhouqi. Thus 'Is-ness' is one and organs are multifarious; and their perceptions are multitudinous, like water is one and its tastes are many according to soils. This is obtained from a knowledge of *suluk,* which literally means walking, and which gives food to the soul.

God has said *Fa nasuqul mujramin* "We will drive the sinners", i.e. (from behind) to the place to

which they are entitled, by the westerly wind (i.e. the wind which destroys); for the Prophet (peace on him) has said *Nusratu bis saba wa ahlakta Ad bidh dubur*, "I became prosperous by the easterly wind and the Addites were destroyed by the westerly wind". The westerly wind is the emblem of sin. God takes the sinners by the forelock, and their worldly desires drive them to Jehannum (hell), and this Jehannum is the very remoteness from God, which they had conceived of. But there they secured nearness to God. They were guided by their Rab to this place, by their deeds; and they were thus in the right path of their Rab, who had their forelock in His hand—they did not go of their own accord; they were driven there, and thus obtained nearness. God says *Wa nahnu aqrabu ilayhi minkum wa lakin la tubsirun* (*Suratul Waqiah* LVI : 85). "And we are nearer (to the deceased) than you are, but you do not see". The deceased person sees, since veils have been lifted up. And no distinction is here made between the righteous and the wicked. For God 'Is-ness' pervades the organs of the banda and is its reality. Thus banda is God, and God is what is observed in the imaginary world. "God is what is sensed and the world is what is inferred." *Alhaqqu mahsusun wal khalaqu maqulun.* Believers (*moumins*) and the people of *kashf* (spiritual enlightenment) observe Him in this world. For those who are outside this group, God is the inferred and the world is the observed. God, however, referred to His own nafs, as 'His ghair' (foreigner), and thus pronounced certain acts as wicked and *haram* (forebidden); for all wicked actions are the result of externalities which appear as *ghair*. God is the real-

ity of things and the externalities are yourselves. The ghair (foreigner) says that hearing is Zyid's, and the ariff (gnostic) says it is God's, and so on with other faculties. When God made known to me the realities of ayan of His prophets from Adam to Muhammad (peace be on him), I was at Cordova in the year 586 of Hijra, and out of that assembly, it was only Hud that spoke to me, and announced to me the *raison de etre* of that assembly. (Note—which as the Shayk informs us in his Futuhat-i-Makkiyah was to announce his appointment as the last of the awliya of the limited Wilayat-i-Muhammadiyyah). I found him to be a sound and handsome man and a pleasant speaker and good ariff (gnostic). My proof that he was a good gnostic is the Quranic verse quoted on top of this chapter. "There is no living creature, whose forelock is not in the hands of its Rab. My Rab is on the right path". There can be no better gospel than these words which have come to us through the Holy Quran, and which the Prophet (peace on him) explained in detail in the Hadith, *Bi annahu ayanus sami-i wa basari wal yadi war rijli wal lisani* "God is the reality of the ears, eyes, hands, feet and tongue" i.e. He is the reality of all bodily and spiritual senses of His banda. "Excepting kafirs, nobody gives a lie to my signs"—*Ma yajhadu bi ayatina il al kafirun.* (*Suratul Ankabat* XXIX: 17). Every sign refers to God either in tanzih or tashbih.

The first limitation of the unlimited was Ama. It was like "a cloud above which there was no air, and below which there was no air". God was in it before the creation. The second limitation was the Arsh (the throne), on which He had taken His stand. Then He is said

to have descended to the sky and to the earth; and He is said to be the reality of us all. The Quranic verse *Laysa kamithlihi shayun.* (*Suratus Shura* XLII:11) may mean "He is not like the likeness of anything", in which case a limitation is set up or it may mean "He is not like anything" i.e. He is the reality of all things. If He were not the reality, nothing would have existed. Everything in the world is His face. He is the seer and the seen, He is the soul of the world. He who sees God in himself with God's sight is an ariff (gnostic); and he who expects to see God with his own eyes on the day of judgment is a jahil (ignoramus). God will manifest Himself to His devotee in the form of his belief. But you do not confine Him to any particular form; He is above limitations; so become a believer in all forms of beliefs. *Fa aynama tuwallu fa thamma wajhulla* (*Suratul Baqarah* II: 115). "Wherever thou turnest thy face, there is the face of the Lord;" the face refers to the dhat of God, which is His reality, and which is everywhere and in everything. So God has warned gnostics not to become oblivious to the observance of this reality in this short span of life, for banda is not aware when he will breathe his last. One who dies in this observation is quite different from one who dies without it. God's own servants, however, turn their faces towards the sacred house of Mecca (*masjid-ul haram*) in their prayers, for they believe when praying, that there is God there. This also is an aspect of God's aspects. You do not confine Him there, you simply show respect to that direction in your decernment.

Thus everybody is on the right path. Those in this path will be rewarded; and the rewarded are blessed, although for a while they might suffer in the next world; for even prophets and good men suffer from diseases in the world, but they get over them. Thus good men will also be in Jehannum (hades) for a little while, but no one can say that they will be without consolation there also, for sufferings cease, when one's state becomes one of pleasure. God knows the best.

NOTE :—"The prophet Hud of the Quran," says Sale (*a*), "is generally supposed to be Hiber, who was acknowledged by the Jews to have been a prophet." He is supposed to be the same as Eber mentioned in Genesis 10: 24, from whom the Israelites derived their name of Hebrews (Arabic, Yahud). "This prophet was sent to the Addites, a tribe of Arabs, which was descended from Ad, the great grandson of Shem, the son of Noah. The Addites lived in Al Ahfaq, a desert of winding sands in the province of Hadramut. Their first king was Shaddad, the son of Ad. God sent a hot and suffocating wind which blew seven nights and eight days, entering the nostrils and passing through the bodies of the Addites. The Prophet Hud was buried at Hesec in a place known as Qabar-i-Hud." *(b)*

In this Fas (bezel), the Shayk deals with Tawhid-i-asmaiyyah (the unity of asma or Divine aspects). In spite of the multiplicity of asma (names or the aspects of God), there is the Unity of Dhat : which is to say that there is none existent except God Himself. The Shayk refers this Fas to what Hud principally preached viz. "that there is no creature on the earth whose forelock is not in the hands of its Rab" i.e. God shews Himself in several and various aspects. Each aspect is an ism (name) of God and a Rab (ruler) of a particular attribute; and that Rab directs its own murbub (ruled) by holding the murbub's forelock in its hand, and the self-same murbub is the approved of

(*a*) Preli. Discourse, Sec. I. p. 4
(*b*) Ibid.

its rab, who is in the right path *(ala siratin mustaqim);* while it may be the condemned of another rab e.g. one who takes revenge is the murbub of its rab muntaqim (the avenger) and is approved of by it, while it is the condemned of another rab, guffur (the pardoner). Both these arbab (plu-form of rab) finally merge in Allah who is Rab-ul arbab (Rab of the rabs). This is called the Doctrine of Indiraj—*(a)*

This is the doctrine also inculcated in the Gita, where the Atma is compared to a bird sitting on the top of a tree, calm and serene, while its shadows or more exactly its reflections, the jiwas (*arwah-i-mujarridah*) move about on the branches and eat of the sweet and bitter fruits of the tree.

The Shayk's theory may be summed up thus.—God was in Ama (cloud) or first limitation before the creation of the World. Dhat is the name given to the reality of God. In Devolution (tanazzul), the Dhat manifests signs i.e. ayan or forms of thought and their relationship with Himself and amongst each other; and the conglomeration of these signs and relationships is the manifest world; and in ascension (*uruj*) these signs disappear. God descended from *Gunji-makhfi* (the hidden treasure) into ama. In this 'hidden treasure' were the potential realities of the world (ayan). The realities prayed for their manifestation to the Dhat; and the Dhat in its love and fondness for Itself granted their prayers. It spread out Its existence on these ayan (realities) and breathed out a breath in a convulsion of love. This was the first tajalli. This was the universal benevolence of the Dhat, and therefore It got the name of Rahman (one who gives away for the mere asking). The breath of the Dhat is the noumenon that underlies all phenomena—the *prima matrix* of the world. Sifat (aspects or attributes) manifest themselves in the second tajalli; and in the third, asma (individualized names) come into prominence. The conditional asma (as opposed to categorical asma) require their counterparts for manifestation. The

(*a*) Vide "Studies in Tasawwuf" p. 184.

former become rabs (rulers) and the latter murbub (ruled) in the process of manifestation. Now the Shayk, basing his authority on the Quranic verse with which he begins the Fas, says "that each rab has the forelock of its murbub in its hand and pulls it from before (which is called *souq)* and keeps it steady on the path, while if the murbub is driven by the nafs, it is driven from behind (which is called *quod*).

Suluk is of two kinds—formal (*suwari*) and spiritual (*maanawi*). The former is the adoption of ceremonialism; and the latter is the attempt to realize the unity of the dhat, the unity of aspects *(asma)* of that Dhat and the unity of actions (*afaal*) of of the same; which implies that the actions performed by individuals have God as their prime agent and source; and then to merge in Fana (self-annihilation) and come out in Baqa (immortality). See the chapter on this subject in the author's "Studies in Tasawwuf". The Shayk calls the former ilm-ul-arjul (the science of walking) and the latter ilm-ul-dhowq (knowledge generated by zest and relish*)*, and has instituted a comparison between the two and concludes that the former has the same goal as the latter.

The Addites believed in the ghair of God; and they were destroyed by Rih-i-dubur *(*westerly wind), and those who are driven by the westerly wind of their nafs, have their bodies similarly shattered i.e. they are driven by their nafs towards Jehannam (hell), that is, farthest away from God.

CHAPTER XI

THE WISDOM OF SALIH (Fasi-i-Salihiyyah)

Minal aayati ayatur rakayib
Wa dhalika li ikhtilafin fil madhahib.
Fa minhum qayimuna biha bihaqqin
Wa minhum qahtiwuna bihas sabasib.
Fa ammal qayimuna fa ahlu aynin
Wa ammal qatiwuna hamul janayib

Riding animals are among the miracles of some prophets.

The dtfference between the kinds (of animals) issues out of the nature of their paths (suluk).

Some of the followers (of religion) ahhere to the Truth by these paths.

Some traverse the plains of darkness (of bodies) by these riding vehicles.

Those who adhere to God are people of observation (of God and ayan).

Those who traverse the plains are the people who are screened.

Know that the matter of manifestation is dependent on oddness (of number) which is Triuneness. Oddness in the beginning is three, and as you go upwards, triuneness pervades all. The world began with this triuneness. God has said *Idha arada shayan an yaqulalahu kun fayakun* (*Suratu Yasin* XXXVI:82). "When We resolve (to create) a thing, We say unto it, 'Be' and It becomes." Thus the Dhat is individuality with resolve or will or inclination to manifest a thing by means of the

word 'Be'. The three aspects of God manifested themselves in the three aspects of shay (thing) which was composed of the ayn (reality) of the thing, its hearing the command and obeying the same to become manifest.

Thus the three aspects of the 'created' become *visa vis* the three aspects of the Creator; viz, the reality of shay (thing) which was stabilized in adum, *vis a vis* the dhat of its Creator; the hearing of the latter, *vis a vis* the will of the Creator; obedience *vis a vis* the command. If the thing (*shay*) had not these aptitudes, it could not have come into existence. Thus God created the thing which was *adum* (nothingness). The aptitude of appearance pertained to the shay and not to God; and what pertains to God is His command, and hence He said "When we resolve upon a thing, we say unto it 'Be' and it becomes." The master says to his slave 'stand' and he stands up. The master has nothing to do with the 'standing up' of the slave. The creation of a thing involve three things from the Creator and three from the created. The reality of the external and internal manifestations is triuneness and this was the bezel of Salih. God gave his followers three days, to fulfil a promise ; failing which they had to perish. First day they became pale; second day, red; and the third day, black; and then perished.

NOTE :—

The account of Salih is found in Chapter XI section 6 of the Holy Quran. Salih was sent to the tribe of Thamud. He lived between the times of Hud and Abraham. He brought forth a she-camel out of a rock which was his miracle. Some identify him with Mathusaleh. Rabbi Geiger * thinks "that the likeness of the name points to Shelah," rather Salah, the father of Eber (Gen

* Judaism and Islam p. 94

10: 24) Salih was the manifestation of the God's ism or name, Al-Fattah (the opener). In this Fas, the Shayk explains with what unseen convulsions, the alam (world) was brought forth. He deals with the suluk (pilgrimage on the upward arc) of the prophets. The suluk of some of them was of the jalali kind, in which the *glorious* altributes of God were sought for. Their riding animals were the emblems of their suluk. The she-camel of Hud, the fiery horse of Elijah, and for the matter of that, the Shiva's bull of Sree Sankara Chary indicate the vehicle of suluk of these men of God. These prophets were, advancing towards tanzih (qualitylessness) of God. Jesus Christ's vehicle was his ass the emblem of the jamal (beauty,) of God--an advance towards tashbih (qualityedness) of God. Muhammad's vehicle (peace be on him) was a combination of jalal and jamal. The *buraq* on which he rode on the night of Mairaj, had the beauty of a woman's face, and the body of a quadruped.

Sawar-i-jehangir ek raan buraq
Ki bugh dhast az qasr-i-neeli ruwaq (*Sadi*)
The world conquering rider on his steed of Buraq
Crossed over the blue turrets of the (heavenly) palace.

Prophets generally have done suluk in their bodies, the souls riding on the nafs and the nafs riding on the body; no journey could be performed without a vehicle. The vehicle of the body may, however, take one into forests of darkness. Suluk was in vogue amongst the Jews. There was systematic training in regular colleges for people who wanted to become prophets. There were half a dozen such colleges in Palestine at the time of David; one of these was at Naioth in Ramah. These are spoken of as companies of prophets (I Samuel 19: 19). The prophets were "those who bubbled forth in their language under inspiration", and were trained in muraqaba (meditation) after the manner of the Qadriyyah Order, and in singing hymns after the manner of the Chistiyyah Order of the Sufis; for we are told that when Saul

went to the city, he met "a company of prophets with psaltery and a tabrel and a pipe and a harp" (I Samuel 1 : 5).

The Shayk says that the Dhat (individuality) of God is a *fard* (indivisible totality). When this Totality introspected into Itself, It found Itself *tri iune*, the knower (the dhat), knowledge and the known (ayan),—all one whole *(fard)*. The knower issued the word of command *Kun* (be) to ayan, and they 'became' according to their aptitudes. The ayan by themselves are His thought-forms which are adum (nothingness); they had the aptitudes, which are not found in the Dhat, viz: prayerfulness and obedience. They thus heard the command of 'Kun' and obeyed it (*a*). Whent a man issues a command to another man, the command may or may not be carried out; but when he issues it to himself, it is unfailingly carried out. The Dhat established His relationships with ayan, by expressing His sifat (attributes) through them. The ayan thus become His ayat (signs), and 'limited existences' (banda). So long as banda works to keep up this relationship, he is doing good; and when he does anything to wrench this relationship, he falls into evil.

According to the poet Jami, God addressed the ayan thus:—

Her chi as zhin wa shin-i shumast
Sur ba sar mukhtiza-i-ayn-i-shumast.
Her chi ayn-i-shuma taqaza kard
Jhudi-i-fazd-i-mon aan huwayda kard.
Whatever is to your honor or disgrace,
Is entirely out of the requirements of your ayn (reality).
Whatever your ayn made a demand of,
The bestowal of My Benevolence brought it into being.

Thus God brought into existence whatever the ayan had prayed for, *Ma asabaka min hasanatin min allahi wa ma asabaka min sayaatin min nafsika* (*Suratun Nisa* IV: 79). "Whatever good you do is from God and whatever evil you do is from your self".

(*a*) Psalm 33 : 9

Thus although the motive power (existence) is from the Dhat, good and evil begin with banda, the manifestation of asma. The Dhat is above asma—Pure and Holy. *Subhanahu wa taala ammayasifun* (*Suratul Anam* VI : 101). "Glory be to Him and highly exalted is He above what they ascribe to Him." Even in asma (names), the asma-i-jamali (beautiful names) predominate over asmai-jalali (glorious names) *Sabakta rahmati ala ghazabi*- "My mercy predominates over my wrath," *Wasiat kullu shayin rahmatan* (*Suratul Munin* XLI : 7.) "My mercy surrounds all things". Hence He may be said to be all goodness, so far as asma are concerned.

The relationships were called hypostases by the Nestorians of the Alexandrian School, and *itibarat* (imaginary indications) by the Sufis. The fard is always fard (an indivisible whole); and itibarat are indications realized in *nuzul* (devolution). St. John (Chap. I: 1) starts with his Trinity of Logos; the Adwaitists have their *Sat, Chit, Ananda.* The Sufis have their quarternary of Ilm, (knowledge), Nur (light), Wujud (existence), Shuhud (observance). The Nur of Muhammed (peace be on him) is found in the message of the Sufis.

The Shayk has discussed trinity or oddness in connection with the three days' warning given by Salih to the tribe of Thamud.

CHAPTER XII

THE WISDOM OF SHUAIB (Fasi-i-Shuaibbiyah).

The qalb (heart) of ariff (gnostic) is more extensive than the grace of God, for it contains God Himself: while grace does not contain Him; for God is one who bestows grace and not one on whom grace is bestowed. This is according to the ordinary people; but according to adepts, His grace contains Him for God attributed His nafs (dhat) with nafas (breathing). His asma (names) are really His dhat in the stage of Ahdiyyat. *Uluhiyyat requires Mabuddiyyat and Rububiyat requires Marbupiyyat.

The Dhat is independent of all these; *Allahu ghaniyun anil alamin.* (*Aali-Imran* III: 96). Rububiyyat cannot be said to be independent though its reality is Dhat itself. When God established His relationship with ayan, it was through His rububiyyat (rulership) and by means of His love and grace. His first breathing was to get rid of the suppression occasioned by His pent-up love, His first breathing was his first tajalli, which is connected with His name Rahman (the merciful), thus mercy or grace surrounds all things; thus also all asma-i-elahi require their manifestation. His grace surrounds all things and it surrounds God also who is the reality of all things, and it is more extensive than qalb or it is equivalent to it.

(NOTE.—Uluhiyyat is a term applied to the personal or categorical names of God like Living, Pure, Holy, Everlasting, which require worship. This is the stage of Ahdiyyat. Rububiyyat is a term applied to His conditional names, like Providence, Merciful. It is the stage known as Wahidiyyat, the stage of Humanity in which asma-i-elahi require their counterparts, asmai-kiyani, for their manifestation.)

God manifests Himself in form at the time of tajalli and transfers Himself from form to form as it is recorded in a hadith-i-sahih. When the heart of man contains God, there is no room in it for any created thing; which means that man's heart becomes full of God, and man cannot attend to a created thing, when his attention is riveted to a tajalli of God. Abu Yazid-i-Bistami has said that if in a corner of the ariff's heart, the Arsh (the throne of God) and whatever is below it, is contained, or several crores the size of this is contained, he will not be sensible of the fact. When God manifests Himself in variety of forms, ariff's heart also becomes expanded or contracted according to the requirements of these forms; for no part of the qalb remains unoccupied of the tajalli, the heart of the ariff being like the bezel of a ring; the bezel is of the same shape as the stone set in it, square or oblong or octagonal as the case may be.

This appears to be contrary to the theory that God manifests according to the aptitude of the banda; for banda manifests himself in the size of the form in which God shows His tajalli. But it is not, for God has two tajalliyat one of ghayb (internal), and the other of shahadat (external). The first is a tajalli of Dhat, in which God bestows through Faiz-i-Aqdas (Most sacred benevolence) that aptitude on banda in which his heart is being framed. In tajalli of shahadat the ariff's galb becomes of the shape of tajalli, expanded or contracted through God's Fazi-i-Muqaddas (Sacred benevolence); in this, banda sees God in the shape of His belief. This is what is meant by God being contained in the heart of the banda. He who

restricts Him to any particular form, will not see Him in all forms. One who has sees Him absolute, will see Him in all forms and pray to Him in innumerable ways, as His tajalliyat are innumerable. The ariff of this sort always prays for more and more knowledge, *Rabbi zidani ilman.* (*Suratu Ta Ha* xx : 114). "O my God, increase my knowledge."

In this knowledge, the line of distinction between the Creator and the created is obliterated. God has said : *Kunta rijlahul lati yasi biha wa yadahul lati yabtis hu biha wa lisanahul ladhi yatakallmu biha* "I become the leg by which he walks, I become the hand by which he handles and the tongue by which he talks." From this you can say, either that the External Existence is Him or that the External Existence is the created. Thus He is the Truth from one view-point or relationship, and He is the created from another; although the Dhat is the same in every case. The face of the One who made the tajalli is the face of the one who accepted the tajalli. He is the one who both makes the tajalli and accepts the tajalli. Consider therefore how mysterious is the Dhat in connection with His Existence and also in connection with the world through His *Asami husana* (beautiful names).

Fama aynun siwai aynin,

Fanuru aynihi zulma.

There is no Dhat (personality) except His Dhat;

Light is His reality—He is also the darkness and grossness.

God has said *Inna fi dhalika la dhikra liman kanalah qalbun.* "In this, (the Quran) is advice to the person who

has got qalb" and not one who has reason. Qalb revolves itself in attributes and forms; reason limits a man to one attribute; and a man with reason refutes another man with reason. Man with qalb sees the One in different forms in this world, and sees the Dhat of God in his own dhat. God thus is ariff Himself; and also He is jahil (ignoramus) Himself. The man of qalb is a man who possesses thought. The Prophet has said *An tabudallaha kaannaka tarahu.* "Pray to God as if you see Him." This is the following out of thought, this is the science of thought; and the Shayk has connected it with the prophet Shuaib. Every thought is a branch (*shuba*). When the screen is lifted up, God will present Himself in each thought according to the belief of the believer.

Sometimes He will present Himself contrary to the believer's belief in matters of *shariat* as He has said *Wa bada lahum min allahi ma lam yakunu. yahtasibun.* "Whatever they did not conceive of, will manifest itself to them from God." The Mutazilites believe in unavoidable punishment to a sinner after death, if he died without repentance; but contrary to this belief, the eternal grace may surround him and God's blessing may descend on him, and whatever he never conceived of, might overtake him; and his original belief would dissolve. Man will ever be in progress on the upward course after death; this progress will be so imperceptible from step to step, that the people of Paradise will exclaim when they get their spiritual food, "We have had similar food before", "and they shall be given the like of it." *Wa wutu bihi mutashabihan* (*Suratul Baqarah* II : 25).

The adept sees Unity in diversity; the asma (names) are many, their underlying Unity is the same. The banda's vision of God will be one in all asma; the phenomena display one underlying noumenon ; all extensions display one essence; thus one who understood himself as an extension understood himself as the essence. *Mon arafa nafsahu faqad arafa Rubbahu fa innahu ala suratihi.* "He who understood his nafs understood his God *i.e.*, that his nafs is in the image of God". Banda is the reality of God. People are not aware of this, except prophets, awliya and great sufis. Contemplation does not end here. Extension is always in change. The world is extension, and it is in change every moment. *Bal hum fi labsin min khalqin jadid* (*Suratul-Qaf* L: 15) "they are in doubt regarding a new creation". The essence is a conglomeration of extensions. Extensions are only boundaries of Essence ; the people of Kashf (spiritual discernment) see that God sends out His tajalliyat every mement, and these do not repeat themselves. The disappearance of one tajalli is *Fana* (dissolution) and the appearance of another is *Baqa* (permanence) ; Fana annihilates the world every moment and Baqa rehabilitates it at the very moment.

NOTE.—Shuaib is generally supposed to be another name for Jethro, the 'priest of Median' (Exodus II: 16) a city of Hedjas (Sale's note on page 15 Chapter VII of his discourse). Mediun or Median was a son of Abraham by his wife Keturah (Gen. XXV: 2). A city of the same name grew up near the Red Sea, south-east of Mount Sinai. Shuaib was a descendant of Abraham in the fifth generation. He was sent to Median to preach. He preached honesty in the matter of weights and measures (*Suratul Hud* XI: 84 to 95). The word Shuaib comes

from Shuba, a branch. The prophet Jethro was so called, either because he had seven daughters (his olive branches), or because His wisdom relates to the branches of Divine Knowledge. Rabbi Geiger says (*a*) "shuba means staff, Shuaib may be taken as the possessor of that staff", which at a subsequent time, became a serpent in the hands of Moses. Yet another reason for this name was that his position was fixed in the Old Dispensation at qalb (or heart) which has ramificationsof arteries and veins throughout the body. This prophet preached justice and the observance of God in all things, great and small. His philosophy is based on qalb which is the borderland between zahir (external world) and batin (internal world) *i.e.*, between asma and their externalization. The qalb of ariff recognizes by its revolutions, the manifestations of Divine forms and the tanuzzulat (devolutions) of God. It is not the qalb (*b*) or heart that is in lower animals called *qalb-i-sanubari* (pine shaped heart) which does not recognise these forms. It is itself the form of the collective asma in the state of Wahidiyyat, just as soul is the form of Ahdiyyat. In this qalb God is contained *La yasani ardhi wa la samai, wa lakin yasani qalbi abdul moumin.* "The Heavens and the earth could not contain Me, the heart of the true believer contains Me". When the tajalli of God flashes on the qalb, it perceives it; and this is how it contains the tajalli and not in the sense of a vessel containing a liquid. The grace of God contains Him so far as asma are concerned. Through Nafs-i-Rahmaani (Holy Breath), He created or manifested the World, and so His *Rahmat* or grace surrounds or contains the asma, *Rahmati wasiat kullu shayin*, "My grace surrounds all things". In the word 'things', asma and ayan are included. *Allahu rauful ibbad* "God is gracious towards His slaves". *Nabbiya ibadi inni anal gafur ur rahim* (*Suratul Hijr* XV :49) "Inform My servants that I am the Forgiving and the Merciful". So far as Dhat is concerned, the oneness of asma

(*a*) 'Judaism and Islam' pages 139 and 140.

(*b*) 'The Phi. of Islam. p. 45 and 'Studies in Tasawwuf,' p. 195.

is the dhat itself, and so far as multiplicity of asma is concerned, they are *ghair* (foreigner) to the Dhat. So far as the dhat is concerned, "it is independent," *ghaniyun anil alamin ;* (*Ala-i-Imran*, III : 96); and so far as asma are concerned, they have craving for their manifestation in ayan ; this craving is satisfied by their being breathed out, just as the craving of a philanthropist is satisfied by his giving out a gift to a beggar at his door. This breathing-out gives the asma relief ; the asma are in agitation till the demands of ayan are satisfied. Thus the grace of God is more extensive than qalb.

God manifests Himself in tajalli, according to the aptitude of the gnostic, for the container is to adapt itself to the contained; and when the container is full, there is no room in it for containing more. When the tajalli of Ahdiyyat dawns on an ariff, he becomes fani (annihilated), *i.e.*, become unconscious of self and others, and all things disappear from his sight: Dhat alone remaining *en evidence.* When duality disappears, the consciousness remains that God is This is the state of *Baqa.*

Qalb like the needle of a compass turns about from form to form of manifestation; and by this, the ariff recognizes God in all forms. God appears pious and knowing in the form of Muhammad (peace be on him), and selfish in the form of Abu Jehl.

Contrary to one's expectation, one will see God after death in two ways. He will see the face of God in the form of his own face, for all forms are the forms of God. *Man kana fi hazihil ama fahua fil akhiratil ama* (*Suratu Bani-Israel*" XVII : 72). " He who is blind here will be blind in the hereafter." Or he will see God in some unexpected form ; for whatever is sensed is God and whatever is inferred is *alam* (the world) ; which is the manifestation of asma. *Al haqqu mahsusun wal khalqu maqulun.* " The truth is sensed, and the creation is inferred ".

All things in this world and in the next, are forms of God's asma (names). The asma in His knowledge are called asmai-elahi (Divine names). For their manifestation in zahir (externality), they required their counterparts, *i.e.*, asmai-kiyani (mundane names). Then the asmai-kiyani accordingly appeared in knowledge ; and prayed for their external manifestation. The tajalliyat of attributes shone on them, and they became things. This is the spiritual conjunction or marriage of forms and attributes, called Izdawaj by the Sufis, and Gamahea by the Greeks. These are the spiritual Adam and Eve. The forms are, as it were, boundaries or borders in internality of the reality in the knowledge of the Reality. They are thus the Reality itself in one respect. One who sees the Reality in the forms sees the Reality itself, *Ma raytu shayan illa raaylullah* "I do not see 'things,' but I see God only", said Hazrat Ali; the beatific vision of the other three Khalifs was similar, but with a slight modification "I do not see 'thing' but I see God along with it" said Hazrat Abu Bakr (for a fuller account, see "Studies in Tasawwuf" p. 73.) "I alone 'exist' said Fitche, "The tree and the image of it are one thing and this one is the modification of my own mind". The Shayk, however, says, I am a form in the knowledge of God, I become 'thing,' when God bestows His attributes on the form. All things are forms or boundaries of the Reality. From the aspect of externalization, things are separate from the Reality, *i.e.*, they are banda; from the aspect of internality they are the Reality Itself (Haqq). The first form, that appeared to God, when He decended into His knowledge was Haqiqat-i-Muhammadi (Wahdat) ; this form is not liable to annihilation or disappearanc, it is His own *wajh* (face) that is ever present to Him, the forms of the conditional asma (names) are, however, liable to disappearance.

Kullu shayin halikun illa wajh-ha-hu. (*Suratul Qasus* XXVIII : 88.) "Every shay or thing (*i.e.*, form) is to be annihilated except His face" says the Quran.

CHAPTER XIII

THE WISDOM OF LOT (Fasi-i-Lutiyyah)

Malak means severity, and Malek means a tough or strong man. The Quran records the saying of Lot ; *Law unna li bikum quwatan au aawiy ela ruknin shadid* "Would that I had strength or would that I had taken protection in a strong nation." Our Prophet (peace be on him) therefore said "May God bless our brother Lot ; he had taken protection in the *ism* of God, which is *shadid* (mighty)" This 'might' is *himmat* (will-power). Every Prophet who came thereafter came under the protection of the mighty men of his nation, e.g., the Holy Prophet (peace be on him) had the protection of his uncle Abu Talib.

"God created man a weak being and then made him mighty, and then turned him down into a weak being and one of hoary hairs" *Allahul ladhi khalaqakum min zuwfin, thumma jaala min badi zufin quwatan thumma jaala min badi quwatin zufan wa shayba* (*Suratul Rum* XXX : 54). That is to say, man does not know anything else, after he has had His knowledge of God. Every prophet was made a prophet after his fortieth year, when bodily weakness had set in. When his gnosis of God increases, the prophet becomes disinclined to make use of his will-power ; for at that stage, he begins to serve as a slave of God, and secondly the object on which the will-power is exercised becomes the same as one who exercises it. Shayk Abu Abdilla bin Muhammad Fayad asked Shayk Abu Saud bin Shibli, why he was not making use of his will-power ; the latter said, that he

left God to do it as He willed, referring to the Quranic verses *Fattakhizu wakila*, "Make Him your agent" (*Suratul Muzammil* LXXIII : 9)—and *Anfiqu mimma jaalakum mustakh lafina fihi.* (*Suratul Hadid* LVII : 7) "You spend out of the things over which you are His vicegerent". How could, therefore, a person who observes these principles exercise his will-power? The gnostic who has a large measure of Divine knowledge finds himself a weak creature. In this state of Ubudiyyat (slaveship), the Prophet (peace be on him) has said *Ma adri ma yuf alu bi wa la bikum in attabiwu illa ma yuha iliyya* (*Suratul Ahqaf* XLVI : 9) "I do not know how I or you will be dealt with; I am just following out what has been revealed to me". He thus denied prescience (fore-knowledge) ; and acknowledged his weekness and humility. When he had a clear revelation to display supra-natural powers, he did so ; and when he was left to himself, he refrained from them. One who is immature in gnosis has recourse to such powers and one who is advanced in it, intentionally gives them up. An ariff has recourse to them, only under compulsion. The office of a prophet requires this for his followers to be convinced of his mission. This is not the case with awliya. One who has the light of *Eman* (belief) alone, accepts the prophet; and therefore a prophet refrains from working miracles. Hence God said in the case of Muhammad (peace on him) when he was aggrieved for not having converted his uncle Abu Talib. *Innaka la tahdi mon ahbabta wa la kinnallaha yahdi mon yashua* (*Suratul Qasus*, XXVIII : 56) "you cannot guide whom you befriend, but God guides whom He pleases." If will-power had any effect, he could have

done it. A prophet simply delivers the message and God alone converts the heart. *Wa hua alamu bil muhtadin* (*Suratul Qasas*, XXVIII : 56.) " God best knows those who will accept the message ". These are those who showed their aptitude for knowledge in the stage of *ayan-i-thabita* ; thus showing that knowledge is dependent on the known. Therefore God said :—" *Wa ma ana bi zallamin lil abid.* (*Suratil Qaf* L : 29.) " I do not tyrannize over My created ". God creates them according to their desire. On the contrary He said *Wu lakin kanu anfus sahum yazlimun,* "they tyrannize over themselves "

NOTE.—Lot was a nephew of Abraham and a man without power or influence in the nation, amongst whom he had settled. It was a mischievous nation, noted for its social evils and highway robbery that did not listen to his preaching, Lot had the capacity, but did not resort to his spiritual power, Perfection in gnosis makes one indifferent to one's will-power. Hence he prayed to God to send him *ansars (*helpers). Then God sent His messengers to protect him (*Suratu Hud* XI : 77). These were the two angels who smote the men at Lot's door with blindness (*Gen.* XIX : 1 *and* 11.)

In this Fas (bezel), the Shayk takes the occasion to discuss the origin of good and evil and the necessity for prophets to come into the world.

Existence is God's, the " created " has no existence. The origin of the 'created' is weakness. *Allahul ladhi khalaqakum min zowfin* (*Suratur Rum* XXX : 54.) " God is one who has created you a weak creature ". Weakness and humility are therefore inherent in man. For forty years, man's powers wax strong, and with the advent of grey hairs on his head they wane. Lot was in the decadent stage of life and prayed to God to send him helpers. Good and

evil are inherent in *ayan-i-thabita*, (just as the three sides and the three angles and the latter being equal to two right angles are inherent facts in a triangle). Here knowledge is dependent on the known. The ayan are a fixture in knowledge (*subut-ilmi*), just as the laws of thought are a fixture in the thinking faculty. When the form of an ayn wanted to find expression, it required a counterpart out of *adum* (nothingness). When for example, the conditional *ism* or name Providence (razzaq) wanted to express itself; the *ism* or name 'provided' (marzuq) had to come out into form from 'nothingness'. It was a form that was brought into being out of the thought of the ism Providence; this form was really adum, while the form of Providence was a form of an *ism* (name) of God, which was the Dhat of God itself. In the one case the known and knowledge being one and the same, knowledge is not dependent on the known; while in the other, when ayan had to find a counterpart for self-expression, *ayan-i-batini* had to become *ayan-i-zahiri*, the known is as the knowledge required it to be, *i.e.*, the known had no substratum and was *adum* (nothingness).

The actions of God find expression by means of agencies. God sends prophets to nations to show them the distinction between right and wrong and not to compel anybody to adopt the one, and reject the other. The Prophet (peace on him) had simply to deliver his message to his uncle Abu Talib, and was not to be aggrieved at its ineffectiveness. The conduct of a man is according to the nature of his *ayauthabita* (forms in God's knowledge). Some ayan consist of good aptitudes and some of evil. God does not command contrary to the requirements of these aptitudes (although He has the power to do so); for then His *ism* (name) Al-Hakim (the wise) will become null and void. Another object of sending prophets is to enable man to reach the perfection which his aptitude demands. Hence one with evil aptitudes, becomes still worse, for having good advice; and one with good aptitudes becomes all the better for the advice. By sending His Prophets, God also shows His love for His creatures.

CHAPTER XIV

THE WISDOM OF EZRA (Fasi-i-Uzariyyah)

Qaza is the command of God to things; God's knowledge of things is according to and up to the nature of things. Qadr is the specification of time for the manifestation of things, as they are in their ayan-i-thabita. The commander who is dependent on the commanded is thus really the commanded. In virtue of prophetship, the prophets know the requirements of the nations to whom they are sent; and they have as much knowledge as these requirements demand. The requirements of nations differ, hence also differ the ranks of the prophets and the degrees of their knowledge *Tilkar rusulu fazzalna bazahum ala bazzin* (*Suratul Baqarah* II : 253.) "These are the mesengers, whom we have given preference one over another" *Wa laqad fazzalna bazan nabiyyina ala bazin* (*Suratu Bani Israel* XVII : 55.) "We have given preference to one Nabi over another." In the case of the created, God has said *Wallahu fazzala bazakum ala bazin fir rizqi* (*Suratul Nahl* XVI : 71.) "And we have given preference among you, one over another in respect of food." Food is of two kinds; spiritual like knowledge and gnosis, and material like comestibles and drink. And again God has said *Wa ma nunazziluhu illa bi qadrin malun* (*Surat ul Hijr* XV : 21.) "And we have not sent down food except in a known measure" and this known measure is what the 'created' deservedly demands. God commands what has been made known to Him by the created'. The fixing of time is done by the created

itself. Thus qaza, knowledge, and intention are dependent on qadr. The knowledge of this comes to the one who possesses perfect gnosis. One who possesses this perfect knowledge has perfect comfort (in the certainty of what is to come) and also great distress (in its inevitablity). When the prophets had this knowledge through Wahy (revelation), their minds became blank of all reason; for they knew that reason and cogitation could not make any headway in this knowledge, it is only *dhouq* (zest) and *wajd* (ecstacy) that could carry one onwards. Hence the perfect man has only tajalliyat (illumination) to depend upon ; for God does not uplift the veil from the physicial and mental eye.

Eza was reprimanded, because he sought knowledge through cogitation, and not through kashf (spiritual discernment). He said in, surprise, *Anna yuhyi hazihillahu bada moutiha* (*Suratul Baqarah* II : 259.) "How could God make them (the people of the village) alive after death." This question was like that of Abraham, *Rabbi arini kayfa tuhyel mouta* (*Suratul Baqarah* II : 260.) " Oh my Lord, show me how you resurrect the dead," but in a spirit of enquiry for personal consolation. Such questions are answered by actions and not by words. God made Ezra dead for a hundred years and then raised him to life and said "Lo! how We adjust the bones and clothe them with flesh". Ezra had asked a question that required an observation of the realites in ayan-i thabita ; it is only God that could do this, for asma (names) are keys to ayan, and ayan are keys to unlock the unseen. God gives these keys only to a few of his servants whom He likes. When God was wrathful towards Ezra, the Shayk says he

knew that it was owing to this reason, viz., that he was desirous of such a thing as was impossible to the 'created.' According to a hadith, God said to Ezra "if you do not refrain from surprise, I shall remove your name from the ledger of prophets," i. e. I shall cut off Wahy from you, and send you tajalli according to your own capacity; and if you do not see this matter in this tajalli, you take it that you have not the capacity.

Wilayat is the firmament that encircles both the prophets and the awliya ; wilayet therefore is never ending, prophetship is connected shariat and ends with the coming of every fresh prophet. Hence the Prophet (peace be on him) said. *Fa la nabii badi wa la rasuli* 'No nabi (messenger) after me, and also no rasul (messenger with a book).'

This hadith means that "there will be no perfect man after me"; and it crushed out the spirit of awliya. 'One of God's holy names is Wali and not rasul (messenger) or nabi (prophet), which names are reserved for perfect men. The wilayet of a wali is superior to his own prophetship ; but wilayet from an absolute point is not superior to nabuat. Wilayet is the internal aspect of prophet, which is connected with kashf (spiritual discernment); it will never come to an end. Hence the prophet (peace be on him) prayed *Rabbi zidani ilman* (*Suratu Ta Ha*, xx : 114.) "O, my Lord, increase my knowledge."

NOTE :—In his note to Chap. IX-30 of the Quran, Sale says that a story was current amongst the Jews of Madina that "Ezra having been raised to life, after he had been dead one hundred years, dictated the whole of the law anew to the scribes, out of his own memory" and "set forth a correct edition of the

scriptures. It is not improbable that the fiction originally came from a few Rabbis." There may, however, be a confusion amongst the commentators between the life of Ezra and that of Ezekiel (Hiskil) who had the vision of the valley of the dry bones (Ezekiel, Chap : 37). Suratul Baraat (XI:30) of the Quran simply refers to the fact that the Jews called Ezra the son of God; the story of his having been raised to life is based on the Jewish legends which were incorporated by the commentators.

In this Fas, the Shayk discusses the result of attempting to pierce into the region of the unseen viz., the ayan-i-thabita, the knowledge of which is possessed by God alone and by those few of his servants, whom He condescends to give a glimpse of. This knowledge is called *ser-i-qadr* (secret of qadr).

Ezra said in surprise when he passed by a village, *Yuhiyi hazihi illahu bada moutiha* "How could God resurrect these people after their death." The secret of qadr consists in having a knowledge of ayan and their aptitudes. Qaza is the command of God to the created things according to their aptitudes ; Qadr is the application of a general principle to a specific case at a particular time.

In the stage of Ahdiyyat, knowledge and the known are in annihilation. When the known (aptitudes) appear, knowledge also appears. When aptitudes appear, they appear in forms, which are called *asmai-elahi* (Divine names). These latter wished to see themselves in forms, which are called *asmai-kiyani* (mundane names). With the process of asma-i-elahi taking forms, which was simultaneous with the process of asmai-kiyani taking forms, the act of creation began.

A knowledge of Qadr gives relief to the knower, in as much as he knows what there is in store for him to know ; and it also gives distress, for there is no changing in what is already fixed in the knowledge of God. The question of Ezra exhibited surprise; and so he was dead for a hundred years and resurrected. The secret of Qadr is known only through tajalliyat and wahy,

and not through cogitation and contemplation.; and hence the Prophet (peace be on him) prayed, "O Lord, increase my knowledge" i. e. my 'tajalliyat'. Tajalliyat (a) are illuminations by means by which our knowledge of the Dhat in His name *Huaz zahir* (the manifest) increases, whether this zahir be in the causal, mithali or soul worlds; this enlighenment is of the kind that one obtains in his attempt to pierce to the realities of things, in whatever department of life these be. People attribute this enlightenment to their own research and cogitation; but it is not so—it comes from God at a certain stage of our research for the realities. The Dhat in Its name *Hual batin* (the unmanifest) always remains a sealed book.

(a) Futuhat-i-Makkiyah—Vol I, Part II, Chap. 19, Sec. 15.

CHAPTER XV

THE WISDOM OF JESUS (Fasi-i-Esawiyyah)

An mai Mariyama au an nafkhi Jibrinin,
Fi suratil basharil mowjudi min tiynin
Takowwanur ruhu fi dhatin mutahharatin
Min attabiyyati tadwuha bi sijjinin
Allahu tahharahu jisman wa nuzzahahu
Rouhan wa siyyarahu mislan bi takwinin

From the moisture of Mary and the breathing-in of Gabriel,
When he was in personation as man of clay,
Appeared the spirit of Jesus in a holy body,
The nature of which you call a prison;
God made his body free from all bodily impurities
And his spirit free from all imperfections like Himself.

The nature of spirit is such that when it touches a thing, it vivifies it. Knowing this, Samari (the Samaritan) took up a handful of dust from below the feet of the messenger, the Angel Gabriel, *Fa qabaztu qabzatan min atharir rasul* (*Suratu Ta Ha* xx : 96), and threw it into the mouth of the image of calf, when it began to bellow. If he had put it into the mouth of the image of any other animal, it would have produced that animal's particular sound, e. g. neighing in the image of a horse or croaking in that of a frog. The portion of the life of God that is immanent in things goes by the name of Nasut. Nasut is the name of the place, in which the spirit is located. The same Nasut along with its spirit is also called spirit. Hence Jesus is called Ruhullah

(the Spirit of God). When Rasul-Amin (Gabriel) presented himself before Mary, she asked for the help of God against him, with all earnestness. This state of earnestness is called Ruhi-manawi. If Gabriel had then and there breathed unto her the word of God, Jesus would have appeared on the spot ; but then on account of the keenness and vehemence of his temperament, the world could not have borne with him. The restlessness of the mother would have permeated into him. The restlessness gave place to the solace of the heart, when the angel assured her that he was a messenger of God, and had come to give her a holy child. Her heart was opened; and Gabriel breathed unto her the word of God, just as the prophets breathe the word into the hearts of their followers ; Jesus is thus the word of God thrown into Mary, and also His spirit; *Wa kalimatuhu alqahu ela Maryama wa ruhun minhu.* (*Suratun Nisa* XV : III.). The body of Jesus was thus a composite of the real moisture of Mary and thought moisture of Gabriel. Jesus was in human shape for two reasons:— one from the side of his mother and the other from the side of Gabriel, who had appeared in human shape. When he revived the dead, he was the spirit of God, for reviving is the work of God and not man's; and breathing-in of life was the work of Jesus. Thus he truly represented the process of his birth. From his real source, it was *Wa yuhil mouta* (*Suratu Alai Imran* III: 48). "He raised the dead"; and from his imaginary source, it was *Fa anfukhu fihi fayakunu tayran bi idhnillah* (*Ibid*) "He breathed into it (the clay-model) and it became a living bird by the command of God"; and he restored sight to the blind and cured lepers by the com-

mand of God. Two aspects, are involved in the life of Jesus:—one from his mother's side, for he was full of humbleness, he commanded "Turn thine left cheek when thou art slapped on the right"; and the other was from Gabriel's, for he raised the dead. If Gabriel had appeared in any other form than man's, then Jesus would have assumed that form, before he raised the dead. If he had appeared in his illuminated form, then Jesus would have assumed the form of the light of God. When Jesus raised a dead man, that man used to speak, so that this was not hypnotism; but this gave people room to say that God had incarnated in Jesus. And God therefore said; *Laqad kafaral ladhina qalu innallaha hual Masihu ibnul Maryama.* (*Suratul Maida* v: 17.) "Really those became hiders of the truth who said, God is Jesus the son of Mary". "It would not be hiding the Truth, if they had said Jesus is God or that Jesus is the son of Mary" *la biqowlihim huallahu wa la biqowlihim ibnul Maryam* i.e. they confined Divinity only to the form of Jesus. Some restricted his birth to Mary, and called him the son of Mary, and referred him to the similitude of Gabriel, when he breathed life into birds; and called him the word of God; and some others referring to his raising the dead called him Ruhullah (the spirit of God). These differences have arisen only in the case of Jesus; for in the case of others, soul is breathed-in only when the body is matured. God has said. *Fa idha sawwaytuhu wa nafakhtu fihi min ruhi* (*Suratu Sad* xxxviii: 72.) "When I matured the body (of Adam), I breathed My breath into him." In the case of Jesus, the body became mature just as it was breathed-in. All created objects

are words of God, which are never annihilated; for they all come under the command *Kun* (Be). God manifests Himself in the form of the object to which He says *Kun* (Be). The Dhat of God is never manifest or known. Thus God is the speaker, creator and life-giver of the word *Kun.* Some people say that the speaker was God, and banda was the created and life-giver. This problem could be solved only by one, who has correct spiritual discernment, just as Abu Yazid had, when he revived an ant by blowing into it; and thus knew who was the reviver.

This is the material aspect of raising the dead; the spiritual aspect is the revival of man by means of Divine knowledge. As the Quran has said *Au mon kana miyyatan fa ahyaynahu wa jaalna lahu nuran yamshi bihi finnas* (*Suratul Anam* VI: 123.) "Was this man not dead, and We revived him and appointed for him a light by which he walks amongst men."

God's nafs (individuality) is Nafas-i-Rahmani (Holy Breath). The world appeared in the form of its Creator, which is Nafas-i-Rahmani. The Creator used both His hands in creating; the effect of such a creation is apparent in the cosmos. The blessed hands are of opposite chararcters; and hence the opposition of attributes in man. Since God thus made man with both His hands, man is called *bashar* (the touched, the moulded). This was the special favour of God towards man. Hence God said to one who refused to bow before Adam, (i. e., Iblis) *Ma manaaka an tusjuda lima khalaqtu biyaddiyya astak barta am kantu minal allivin* (*Suratu Sad* XXXVIII: 73.) "What prevented you from bowing before him, whom I creat-

ed with both My hands; you showed pride or are you superior to alliyin" Alliyin are the angels who are created out of light, whilst angels in the different spheres of skies are of the elements of those skies. Man is superior to all elemental creatures (including angels), as he was touched by both the hands of God,—jalal and jamal (glory and beauty). But he is inferior to *mala-i-aala* (alliyin) according to the Quran. So whoever wants to understand the Breath of God (Holy Ghost) should understand the cosmos, *Mon arafa nafsahu faqad arafa Rubbahu*, "Whoever understood his nafs (individuality) understood his God,"; for cosmos externalized itself in the Breath of God. The conditional names of God were in a state of agitation ; and God removed that agitation by externalizing their effects. Thus God gave expression to their outward forms in Himself, by His Breath. He devolved Himself to lower stages in removing the agitation till Adam came into being. Thus all the creation extends in Nafasi Rahmani, as all light extends in the darkness that precedes the dawn.

When the word, i. e., Jesus was thus placed in this position of eminence, God asked of that Word in regard to those matters which are referred to in *Anta qulta linnas sitakhizuni wa ummi ilahini min dunillah* (*Suraiul Maida* v : 116). "What did you ask the people to aceept you and your mother as two creators besides Me?" This question had to he answered with due respect, for when God illuminated Himself to Jesus, he had to resort to Tafriqa (servantship) in preference to Jam (oneness) and said *Subhanaka* "Thou are Holy," i. e. Thou art free from the decay and

degeneration of the created" *Ma yakunu li an aqula ma lavsa li bihaqqin* "It is not meet for me to say a thing, that I do not deserve" *In kuntu qultahu faqad allimtahu.* "If I had said so, Thou wouldst have known it," for Thou art the real speaker, Thou art the tongue by which I speak as our Prophet (peace be on him) had explained to us. *Faqala kuntu lisan nahul ladhi yatakallimu bihi.* 'I become the tongue of the banda, by which he talks." In which saying, God has identified His dhat with the speech of the banda. Jesus concluded his speech by saying *Talamu ma fi nafsi* "Thou knowest what is in my nafs (individuality)," which is *adum* or nothingness *Wa antal mutakallimu ala lisani wa anta lisani.* " Thou art the talker in my tongue and thou art my tongue" He therefore said *Rabbi wa Rabbakum.* (*Suratul Maida* v: 117.) "My God and your God."(a) Thus here Jesus established his own separate individuality in the state of Tashbih, (qualityedness).

NOTE. In this Fas, the Shayk discusses what is called the theory of Virgin-birth of Jesus Christ (parthenogenesis) referred to in Isaiah VII: 14 and Jeremiah XXXI: 22.

" Nowhere is it said in the Quran" says Sir Saiyed Ahmed, that Jesus was born without a father" (Tafsiri-Quran Vol. II. p. 25.) " By word" according to this writer " is meant a fact that was to come to pass" (p. 28 *idem*). Mawlavi Muhamanad Ali in his commentary says that Kalima or word is equivalent to prophecy (*Suratun nisa*-IV : 171). " Justin Martyr in A. D. 140 declared that the virgin-birth was the universal belief to be accepted by every one calling himself a Christian" (b).

The Ebionites denied the divinity of Christ; and the Docetists took the other extreme and denied him the real humanity.

(a) St. John 20 : 17.

(b) A Scientific Man and the Bible. H. A. Kelly P. 85.

The Shayk says that Jesus had three aspects; Bodily, Spiritual, and Divine. His bodily aspect had its origin from being born of Mary- In his spiritual aspect, he raised the dead to life and put life into the images of birds of clay. This aspect he, owes to the breath or the thought-form of Gabriel, who had taken human shape, and the moisture of Mary; and in his divine aspect, the light of God had predominated in him. Jesus was *a* form of Wahdat (the second stage of devolution of God) which in original was the first form of God called Haqiqat-i-Mahammadi. The Sufis believe that alam-i-ghayb (the unseen world), and alam-i-shahadat (the seen world), are all, aspects of God. Jesus was thus an aspect of God. The heresy here consists in making a logical fallacy. 'That Jesus was God is correct enough' says the Shayk specially as Christ had his transfiguration and became illuminated; but to say God was Jesus is a fallacy, in as much you confine God to a particular manifestation, just like the statement that Zayd is a manifestation of humanity is correct enough, but to say that Humanity is a manifestation of Zayd is a fallacy.

The Kalima or Word (*Suratun Nisa* IV: 171) is the word applied to Ruh or spirit which came under the command of *kun* (Be). Jesus was Kalimatulla or Ruhullah as he was the direct manifestation of kun, while in the case of the rest of creation, the manifestation is through the stages of different asma.

Mawlavi Muhamad Ali says that this word is simply equivalent to 'prophecy', while the word Ruh means mercy, inspiration, spirit. The Word is God Himself in the stage of Wahdat like Ilm (knowledge), Nur (light), Wujud (existence) Shuwud (observance of God by Himself); which are the aspects in which one aspect is identical with the other.

In the case of the rest of the creation, forms were prepared through suc cessive stages, and then the breath was blown in; i. e. after the lamp was fully prepared and trimmed, it caught the light; but in this case, the trimming and light appeared at one

and the same time. Hence Jesus is styled the word of God. The whole creation, for the matter of that, is a conglomeration of the words of God. His words are innumerable.

Innama amru idha arada shayun an yaqulu lahu kun fayakun (*Alai Imran* III : 46.) "Truly when God determines a thing he says to it, 'be' and it becomes" The first benevolence of God was His Holy Breath blown into the forms of His names, which externalized themselves immediately they received it. If the Dhat is an ocean—the ocean of existence or knowledge, or light or observance (suhud), for each one of these is the other in the stage of Dhat, the ayan or realities of things are reflections of His own aptitudes appearing in that knowledge. The ocean appears to itself in their forms. The external forms, so to say, disappear, the knowledge of them remaining after observance, and the ocean being the same as ever. *Al ana kama* "He is as he was" "says the Quran. *Kullu mon alayha fan wa yabqa wajhu Rabbika dhul jalali wal ikram* (*Suratur Rahman* LV : 26) "Everything on Him in annihilated. Everlasting is the face of thy Lord with His Glory and Beauty".

Jesus raised the dead to life, as he was the direct inspiration of Gabriel. He raised Shem to life, (according to the Shayk,) and Shem spoke. If the latter had not spoken, the people would have made it out to be a case of magic. He made birds of clay and inspired them with life. The Quran mentions this; the Bible does not. Sale says that this miracle of Jesus is found in 'the Gospel of Infancy of Christ' written in the second century which he calls spurious. (p. 41 of the Preli. Discourse. The Quran says, *Inni akluqu lakun minat tini kahayat tat tyre fa anfukhu fihi faya kunu tyran bi idhnillah.* (*Alai Imran* III-48). "I determine for you out of dust, the form of a bird, then I breathe into it and it becomes a bird with Allah's permission." Mawlavi Muhammad Ali the commentator says that the word *iyr* (bird) is here used metaphorically, just as we use the word *asad* (lion) mataphor ically. The apostles of Jesus were all men of humble origin

(which is implied in the word 'dust'); and they left the world for the master's sake, and soared into higher spiritual regions and were not bound down to things earthly. The Shayk, however, refers to the Sufi doctrine of Qurbi Nawafil (a), in which *abd*, in his ascent journey, annihilates himself in the attributes of God. This process is likened by Gazuri-Ilahi to an ant walking with the legs of an elephant or a child dealing out a blow with a sword; in which process the agent is puny enough, but the result is tremendous. The instrumentality being supra-natural. the result also is supra-natural. Jesus was fani (or annihilated) in the knowledge of his own attributes, and baqi (permanent) with the attributes of God; and so performed supra-natural deeds with the powers of God.

(*a*) Vide "The Secret of Anal Haqq " pp 200 and 201.

CHAPTER XVI

THE WISDOM OF SOLOMON (Fas-i-Sulaimaniyyah.)

Innahu min Sulaimana wa innahu Bismillahir Rahman nir Rahim "Truly this (letter) is from Solomon, and truly its subject-matter is 'In the name of God whose attributes are unconditional and conditional benevolences'." Some people have objected to Solomon having indited his better to Bilqis, by putting his own name before that of God. This is not so, for Bilqis herself characterized the letter as noble, *Inni ulqiya iliyya kitabun karim* (truly the noble letter was thrown towards me).

Solomon brought out two benevolences in his letter: the unconditional benevolence implied in the name Rahman and the conditional benevolence implied in Rahim; though as benevolence *per se*, the latter is comprised in the former. The conditional benevolence is what God bestows on His banda for good works: *kataba ala nafsihir rahmata*, "He has made benevolence compulsory on Himself"; the banda who is in a stage of spiritual development knows, who it is that does good works through his organs. Good works are distributed over eight organs of the human body. God has already informed us that He is the Is-ness and Reality of every organ, and therefore there is no actor besides Him. The form is for the banda and the 'Is-ness' and Reality of God is immanent in or is the same as the object, in its highest aspect (*mundarij*). God is the Reality of the manifest object which is called khalq (the created). On account of this khalq, His names

become Az-zahir (the manifest) and al-Akhar (the last), which are retained for banda; since the manifestation of God depends on banda, and the Is-ness of banda's actions on God. God's names become Al-Batin (the interior) and Al-Awwal (the first); so when you see khalq, you see names. This is the *marifat* (gnosticiasm) from which Solomon was not precluded. This gnosticism is from that kingdom, which was the particular gift for Solomon in Alam-i-shahadat (causal world). It was bestowed on Muhammad also (peace be on him), who however did not exhibit it in the world, as is related in the Hadith-i-Ifrit; in which it is said that the prophet had caught one night an Ifrit of the species of Jinn and tied him to one of the pillars of the mosque at Mecca; so that the children of Mecca might play with him in the morning; but when God reminded him of the prayer of Solomon that the exhibition of this gift be reserved for him, he let him go. This explanation is intended to show that God reserves His gifts in particular cases. The conditional benevolence is for those who believe; and the unconditional for all, as in the Quranic statement *Wasiat kulla shayin rahmatan* (*Suratul Mumin* XL : 7.) "Thou embracest all things in mercy," which mercy embraces even His own asma (names), which are His own relationships and aptitudes. God manifested His benevolences in His own asma for the sake of the world. Thus God receives His own benevolences, for there is no *ghair* (other or foreigner).

Although reality is the same, gradations are necessary in appearances; so much so that we say one man is more knowing than another. Hence do not restrict

Him to one appearance, do not ignore Him in another appearance, while you realize Him in the same. He has affirmed und negated Himself in the verse *Lysa kamithilihi shayun wa huas samiul basir* (*Suratul Shura* XLII : 11). "No thing is like the similar of Him. He is the hearer and seer." God has thus identified Himself with every hearer and seer amongst the living, in this world and the next. All things in the world are instinct with life; but the life of some of them is hidden from the perception of some men; and in the next world their life will become perceptible to all men ; for the next world is *Darul hywan* (abode of life). Thus one whose perception of the esoteric aspect of things is more penetrating will have a better perception of God than another of ordinary perception ; that is, God will be more manifest to the one than to the other. Do not therefore ignore what I have shown you as variations in the asma of God,—there is no doubt that they are the reality of God. The named is God, in every case. Thus therefore do not refute those who say, that Mahiyat (what-ness or essence) of the 'created is the reality of the Is-ness of God. How then could Solomon give preference to his name over God's ; as he is one of those whom the unconditional benevolence of God brought into being ; the benevolencer must necessarily have preference over the benevolenced.

The moment when we open our eyes is the moment when the light of the fixed stars is reflected in them. Asaf Barkhiya similarly reflected the picture of the throne of Bilqis in the eyes of Solomon. The moment he spoke about it, that very moment the throne disintegrated in its original place and reinte-

grated itself before Solomon. One who understands the process of Tajaddud-i-amthal (revival of similitudes) will understand this better. *Balhum fi labsin min khalqin jadid* (*Suratul Qaf* L : 15.) "They are in doubt regarding the new creation (or they are clothed in new creation)" says the Quran. They see a new creation every moment, while they are not aware of the change. The moment of the disintegration (*madum*) is the moment of its re-integration (*mawjud*). This supra-normal action took place at the hands of a companion of Solomon; so that Bilqis might realize the greatness of the latter. When Bilqis said *Ka annahu hu* "It is similar to it (the throne)", then Solomon told Bilqis *udkhulis sarrah* (enter into the palace). The floor of the palace was made of crystal. Bilqis thought it was a sheet of water and tucked up the skirts of her trousers and made bare her shanks to prevent the trousers getting wet. This was to explain to her that just as water is seen as the floor of the palace, owing to the clearness of the crystal, so the throne is seen at hand owing its re-integration in her front; hence she had said "very like *It*" She then brought faith in the Lord of the worlds (Rabbul Alamin). She did not confine herself to any particular Rab, like Pharoah who had brought faith in the Rab of Moses and Aaron, by which he negated the Absolutness of God. The Kingdom that was bestowed on Solomon-and not bestowed on the other prophets was the control of the wind. *Fas saakkharna lahur riha tajri bi amrihi* (*Suratul Sad* xxx : 36). "We have given control of the wind to Solomon ; by whose command it blows." In the case of the ordinary run of mankind, God has given the

control of whatever is in heaven and on earth belonging to Him." *Wa sakkhara lakum ma fis samawati wa ma fil ardhi jamian minhu* (*Suratul Jasiyah* XXV : 13). In the case of Solomon, the control was obtained without the exercise of his will-power; he desired and the thing was done. In the case of others, the exercise of will-power is required; for when souls attain the state of concentration, the atoms of the universe are influenced and acted upon by them. Solomon's control was without the concentration of his will-force, such as is evidenced in the case of devotees and adepts. Solomon got what he wanted by merely uttering a word, i.e., without putting forth will-power. When such is the case, there will be no accountability for such workers in the next world. When, however, will-power has been put forth, there will be a deduction of their gifts, from the store of the next world. In the case of Solomon, when will-power was not put forth, God said *Hadha atawuna* (*Suratu Sad* XXXVIII : 39), "This is our gift"; so in the case of the Prophet (peace be on him) the command was *Qul Rabbi zidini ilman* (*Suratu Ta Ha* XX : 114), "Say, O, God, increase my knowledge." The Prophet (peace be on him) carried out the injunction so carefully that when he saw milk in dream, he interpreted it to mean knowledge. In the night of Mairaj, a cup of milk and one of wine were placed before him by the angel, he drank out of the former. When in this world, milk was presented to him at any time, he considered it in the light of 'knowledge concreted'; for his Hadith is *Annasu niyamin fa idha matu intabahu* "people are in a dream, and when they die, they will awake" In this, he has

informed us that the world is a dream and that it requires an interpretation.

Innamal kawnu khiyalun
Wa hua Haqqun fil haqiqati.
The world is a mere thought,
Which, in reality, is the Truth.

NOTE.—The letter of Solomon to Bilqis, the Queen of Saba (Sheba of the Holy Bible) is recorded by the commentator Jelaluddin as follows (a):—

"From the servant of God, Solomon the son of David, unto Bilqis, the Queen of Sheba. In the name of the Most Merciful God. Peace be on him who followeth the true directions. Rise not against me, but come and surrender yourself to me." Here theologians quarrel over the point that Solomon's name precedes that of God. Some hold that "from the servant of God" is a quotation from a previous letter of Bilqis to Solomon; and the latter introduced it in his letter so that in case Bilqis tore it up as did the King of Persia at a subsequent time in the case of a letter from the Prophet (peace be on him), the indignity did not fall on the name of God. The letter virtually began with "In the name of God."

Rahman signifies the benevolence of God, which is bestowed on all creatures alike. It was first bestowed on our *ayani thabita* (our realities in His knowledge) without any deserving action on their part, and according to their aptitudes. This is the Divine inflatus or breath or the Holy Ghost that brought the cosmos into manifestation. This benevolence surrounds all things, even His own asma; *Rahmati wasiat kullu shayin* (*Suratul Mumin* XL : 17.) "My benevolence extends over all things," It is called Faiz-i Aqdas, (the Most Holy Benevolence) and is eternal. Rahim signifies the benevolence of God for duties performed in His name, according

(a) Sale's note to Sura XXVII.

to His ordinances. *Bil mouminina rauff ur rahim* (*Suratul Baraat* IX: 128.) " To the believers, he is benevolent."

The point of the Arabic letter *bay* in Bismillah represents Dhat-i-Bhat ((Absolute Dhat) ; the name Allah is barzakh (partition) between this and the names Rahman and Rahim. The detailed account of *Bismilla hir Rahman nir Rahim* (In the name of God, the most benevolent and merciful) is the opening Sura of the Quran, viz., the Suratul Fatiha; and the detailed account of this latter is the whole Quran. The point of *bay* is the seed from which the whole tree germinated and manifested itself. The name Allah is the conglomeration of all sifat (attributes) and asma-i-elahi (names signifying the named); just as abd (servant) is the manifestation of all asmai-kiyani (mundane names). When abd reaches the stage of Fana (annihilation in mundane asma), he attains Baqa (permanance in God's attributes) ; in which his heart becomes illuminated, and God becomes his sight, hearing and other faculties, by which he hears, sees, etc. In this case, abd becomes one of the names of God. Therefore the Shayk has said in his Fatuhat-i-Makkiyah (a),

Al rabbu Huqqun wal abdu Huqqun,
Ya layta shari mon il mukallif.

God is the Truth and abd is the Truth.

I do not understand who is restricted by shariat.

The knowledge of this fact was the kingdom (*mulk*) that was bestowed on Solomon.

Some however consider that *mulk* here means mere prophet-hood. If so, why is not this word used in the case of the other prophets.

The detailed narrative about the throne of the Queen of Sheba and the building of Solomon's palace is not given in the Bible, although it was known to the Jewish Rabbis.

(a) Futuhat Vol. 1 p. 39.

A reference has been made in I Kings: 10, and II Chronicles: 9. The throne was brought down from Sheba to Jerusalem in the twinkling of an eye by Asaf bin Barkhiyya, the Minister of Solomon. Mawlavi Muhammad Ali (in his note 1851 to Sura XXVII : 38) considers that a throne similar to her throne was kept ready for the Queen at Jerusalem, specially she as said *Kaannahu hu* "It is similar to it." II Chronicle 9—17 says that "The King made a great throne of ivory and overlaid it with gold."

The Shayk here referes to the doctrine of Tajaddud-i-amthal (revival of similitudes). Every moment, every particle or atom of of the world, and for the matter of that, the world itself as a whole is annihilated, and every moment it is replaced *Bulhum fi labsin min khalqin jadid* (*Sura* L : 15.) "They are in doubt regarding a new creation." Some asma (names) like *Al muhiyy* (the life-giver) show tendency towards existence, and some other asma (names) like *Al mumit* (the destroyer) show tendency towards annihilation. The play of these two at one and the same point of time keeps the world intact and agoing to all appearances; just as in a flame, every moment one drop of oil is burnt up, and another takes its place and the flame remains intact and agoing, all the same as ever. These asma are the 20,000, (i. e., innumerable) angels that were observed by St. Anthony, the Christian Mystic Father as dancing a sarband on the point of a needle. (a) The throne at Jerusalem was the identical throne of Sheba. This was disintegrated at Sheba and reintegrated before Solomon at Jerusalem. Since Barkhiyya was an adept of his time and fani (annihilated) in God, he could do this in virtue of *Kun fa yakun* "Be and It was" It might have been what F. W. H. Myers calls a case of Telaesthesia (b) or television, "any direct sensation or perception of objects or conditions independently of the recognized channels of senses, and also under such circumstances that no known mind, external to the recipient's, can be suggested as the source of knowledge thus gained."

(a) Studies in Tasawwuf. p. 56,
(b) Human Personality—Intro. p. 17.

If this is considered as a phenomenon of television and not of Tajaddud-i-Amthal, it will be on a par with the vision of Hazrat Omar of the army of Sariyah who was fighting at the foot of a hill. Hazrat Omar was preaching from his *minbar* (pulpit) in the mosque of Madina and saw the army of Sariyah in the far off battlefield about to flee; and cried out in the midst of his sermon *Sariyah al Jabal Sariyah al Jabal* "Sariyah, towards the hill." Sariyah hearing Omar's voice directed his army towards the hill and was victorious. So far as Sariyah was concerned, it was a case of *clair-audience*. After the return of the army to Madina, these facts were verified.

The Prophet (peace be on him) was commanded to pray for increase of knowledge : *Qul Rabbi dhidini ilman* (*Suratul Ta Ha* XX : 114). He interpreted everything in this world in terms of Alam-i-mithal ; even the fluid milk, he interpreted as knowledge. Modern iuvestigations, for example of the Royal Psychical Society, have revealed the fact that our worldly consciousness is subliminal. Above this limen or threshold, there is a vaster and more lastingly permanent consciousness termed supraliminal, *Wal akhiratu khairun wa abqa* (*Suratul Ala* LXXXVII: 17). "The future world is better and more lasting." And *it* remains, after this consciousness disappears. *That* is the reality and *this* the shadow ; and so men alive in this world are in a dream, which disappears when the reality dawns. The Prophet (peace be on him) was therefore commanded to pray for the expansion of his supraliminal consciousness, which merges into Cosmic or Transcendental consciousness, which was his Mairaj ; and this was the only goal of his life.

God himself was manifest in the form of Solomon, who was then in annihilation, just as He was manifest in the flame of the burning bush before Moses.

The He-ness (*huyuyat*) of God is immanent in all things in the cosmos, since sifat (attributes) cannot be separated from the Dhat; and since all sifat are inherent in every thing, (only most

them are potential, one or a few of them alone being kinetic at a time). Adepts alone observe this fact. The Shayk says *Wa ma thummal hywan.* " Everything is instinct with life ". *Wa in min shayin illa yusubbihu bi hamdahi* (*Suratu Bani Israel* XVII : 44.) " There is nothing that does not sing the praise of God ". To do this, all the seven attributes must be in it viz., knowledge, light, existence of self, hearing sight and speech. Hazrat Ali said " I was with the Prophet (peace on him) on a journey and found every rock and tree salaming to him."

The house or palace referred to as having been built by Solomon is mentioned II Chro. 9:3 ; but the purpose of building it, is not mentioned therein. It was to prove to the Queen of Sheba, the existence of God, for she was a *shammas* (sun-worshipper), and to make her a convert to Islam or a believer in God, the supporter of the world. The floor of the crystal palace appeared to be flowing like water ; whereas the water underneath was flowing. The world appears to be working and active, whereas it is the *asma* that are at work ; we are not independent of asma, they guide us as they like, *Wa ma min dabbatin illa hua akhidhizun bi nasiyatiha hadhi' rabbi ala siratin mustaqim* (XI: 56).

" Every creature that creeps on the earth has its forelock in the hand of its Rab and that Rab is on the right path." Thus God is with us, every moment, *Wa hua makun aynama kuntum.* (*Suratul Hadid*, LVII : 4), " He is with you wherever you are ".

Solomon had control of the wind, as he was in the stage of fana (annihilation) and thus could command the wind by uttering *Kun* (' be '). The ordinary explanation is that his ships went to Tarshish with the servants of Huram and brought gold, silver, ivory, apes, and peacocks (II Ch. 9:21) i.e., he had control of the winds which " made a month's journey in the morning and a month's journey in the evening "—(*Sura* 34 : 12).

CHAPTER XVII

THE WISDOM OF DAVID (Fas-i-Dawoodiyyah)

Prophethood and messengership are particular blessings from God, i.e., there is no room for acquisition by the banda. Prophethood is that with which a shariat is associated. This is a mere gift, which is not given for any work, and for which God does not require gratitude : God said in the case of Abraham *Wa wahabna lahu Ishaqa wa Yakuba* (*Suratul Anam* VI: 85.) "We gave him a gift of Isaac and Jacob" ; in the case of Job, *Wa wahabna lahu ahlahu wa mithlahum muahum rahmatan minna* (*Suratu Sad* XXXVIII: 43.) "We made him a gift of his people and the like of them as a mercy from Us" ; in the case of Moses *Wa wahabna lahu min rahmatina aakhahu Haruna nabiyan* (*Suratul Maryam* XIX : 53.) "We made him out of Our blessings a gift of Aaron the Prophet." There is no other custodian of these gifts than the name Wahab (gift-giver) of God. In the case of David, it was said *Wa laqad atayna Dawooda minna fazlan* (*Suratul Saba* XXXIV : 10.) "Truly we gave greatness to David, from Ourselves" ; and God did not require anything in exchange for this. When an exchange was required, it was from his progeny ; for in the case of these latter it was a gift that they had prayed for, *Aemalu aala Dawaoda shukran wa qatilun min ibadi yasshakuru* (*Suratu Saba*, XXXIV: 13.) "Do good works, O progeny of David, to express your gratitude. Few are my servants who are grateful." Prophets used to express their grattiude, out of the fulness their hearts. To express his gratitude the Pro-

phet (peace be on him) used to stand up in prayer the whole night though his feet swelled; and this was for the foregiveness of his past and future sins. When questioned, he said "What, shall I not be His grateful servant? In the case of Noah, God said *Innahu kana abdan shakura*, (*Suratu Bani Israel* XVII : 3.) "Truly he was a grateful servant." The first gift to David was the bestowal of a name (Dawood) in which each letter composing the word is one of the detached letters (viz *dal*, *alif*, *waw*) which are never joined to a subsequent letter, when they occur at the beginning of a word. Thus God detached David from the world. The name of our Prophet consists of both a detached letter (*dal*,) and attached letters (*min*, *hai*). Thus God detached him from the world and attached him to Himself. So also is the case in the name Ahmad; *alif* and *dal* are detached letters, *hai* and *min* are attached letters.

The second gift to David was that mountains and birds sang the hallelujah (*tasbih*) of God along with Him. The third gift was "the appointment of David as the Khalifa of God on earth to administer justice amongst His creatures." *Inna jaalnaka khilifatan fil ardi-faahkum baynan nasi bil haqq* (*Suratu Sad* XXXVIII : 26). In the case of Adam, God said *Inna jaalnaka khalifat-an fil ard.* "I am going to create a khalifa on earth". In this, it is not stated, "I am going to make Adam my khalifa. "Adam was the reality of the khalifa that subsequently appeared," *Annahua ynudh alikal khalifati.* David's khilafat was with authority *Aa ahkum baynun nasi bil haqqi.* "Rule over people with justice." Adam's was not like this. It consisted in his being a successor to those who were before him on earth. Just as there is

one God, His khalifa also is one. If there were two Gods, there would have been strife between them *Lau kana fihima alihatun illallahu lafasadata (Suratul Anbiyya* XXI : 22). "If there were in them (the heaven and earth) several gods besides God, they would have been ruined." If the deities had agreed and issued an order, then the God whose order cancelled the order of the others would have been the real God, although that order was contrary to the ordinary principles called shariat. For whatever happens in the world, is according to the will of God. Thus according to Abu Talib, Will is the throne of God. There is nothing in existence outside this Will. Whatever happens contrary to this Will, as embodied in shariat, is called sin. The fourth gift to David was his softening of iron. Hard hearts are made soft by reprimand and holding out the threat of punishment. It is difficult to soften a stone, which goes to pieces and does not become soft. God also made iron soft for David, so that he could make armours out of it. From this, a lesson was taught that everything protects itself from itself; for because of armour made of iron, man protects himself from spikes, spears, and swords made of iron. This fact, the shariat of Muhammad (peace be on him) has put in the following words *Rabbi inni aowzubika minka*. 'O my Lord, I seek protection of Thee from Thyself." God is both avenging and merciful.

NOTE.—Human existence, i. e., the collective existence of individuals is dependent on the existence of God ; it was bestowed on mankind as a gift from God. Adam was the first of the species of mankind. The khilafat (vicegerentship) in its early aspect manifested itself in him. just as risalat (messengership)

in its early aspect manifested itself in Noah. The one, (i. e., kilafat) developing from stage, to stage found its fulness in David; and the other similarly in Muhammad (peace be on him). The aptitudes of God give rise to His characteristics called ayan-i-thabita which become prominent in His knowledge in the stage called Faizi.-Aqdas (Most sacred benevolence); the ayan-i-thabila pray for self-expression and give rise to ayani-zahira in the stage called Faizi Muqaddis (sacred benevolence). God thus gives to every creature what its ayan-i-thabita require; khilafatship and prophet-hood are what the ayan of khilafa and prophet require These are not the result of acquisition by work. These are the gifts of God, pure and simple, in virtue of His name Wahab (gift-giver). The gifts are bestowed on a particular prophet, to reclaim the nation in which he is born. When the ayan of a nation as a whole require the reclamation of that nation, a prophet arises among them. Thus the gift is intended for the nation as a whole. In this case, gratitude is not expected from the prophet, but is expected from the nation although prophets themselves give expression to their gratitude in the fulness of their hearts.

When gifts are bestowed on banda for the mere asking (prayer), he is expected to be grateful to God—giving expression to his gratitude by helping and doing service to His creatures, in which case his gifts revert to their places in Alam-i-mithal and await him there; as he did not take advantage of them in this world—he only used them in the service of the Gift-giver. If he is not thus grateful, but uses them for selfish ends, he finds them disappearing there. God has apportioned gifts to all men, according to their ayan, some are granted in this world and some are in store for them in the next—The former are returned to their places, when man shows gratitude to his Maker, if not his store of them in the next world is found exhausted (vide p. 97 ante), as the Methnawi puts at.

Ein khiyal ein ja nihan paydar athar
Zhin khiyal aan ja huwayda shud suwar

This thought is hidden here, its effect is apparent;
From this thought, forms are created there.

The first gift to David was his own name, 'Dawood,' which consisted of all 'detached letters'(*hurifi munfasilah*). The detached letters with orthographists are *alif, dal ray, hay. waw* of the alphabet; and the rest are called 'attached letters' (*hurufi-muttasilah*); as in script they are joined to previous and subsequent letters in a word. The detached letters are not joined to subsequent letters when they occur at the beginning of a word.; David was thus detached from the world. Another gift was that mountains and birds sang the praises of God along with him. *Wa sakkharna maa Dawdoodal jibala yusabbihna wattayra* (*Suratul Anbiyya* XXI : 79.) "We made the mountains declaring glory (to Us) and birds subservient to David" *Ya jibalu awwibi-maahu wattayra wa alanna lahul hadid* (*Suratus Saba* XXXIV : 10) "O mountains repeat praises with him and the birds; and We made iron pliant to him." These statements appear to accord with Psalm XIX : 1. to 3 viz.,

"The heavens declare the glory of God and the firmament showeth his handywork."

"Day unto day uttereth speech, and night unto night showeth knowledge."

"There is no speech nor knowledge, when their voice is not heard."

Mawlavi Muhammad Ali (note 2022 to his edition of the Quran) says that "some think that mountains echoing of David's loud praises is meant."

Wahl (a) remarks, "it owes its origin to David's poetical address to all creatures, in which address he imagines them endowed with life and reason, and calls on them to join with him in extolling the Almighty" Ahlai-Tasawwuf, (i. e., Sufis) say that when David sang, the light of God in him became reflexive on him, so that the very organs of his body and the ends of his

(a) Rabbi Gerger's 'Judaism and Islam' p. 147.

hairs became reflexive of his voice and sang out when he was singing. He was a 'perfect man' (Insanul-kamil), the microcosm of the macrocosm. It is an ordinary observation that changes in the macrocosm produce changes in the microcosm, or to put it in ordinary language, changes in environments produce changes in man, i. e., the higher intelligences in the cosmos, the angels or the "celestial syrens" of Milton inhabiting the planets produce changes in man. The reverse of this is true in the case of advanced men.

The changes in the perfect man (Insan-ul-kamil) react and bring about changes in the cosmos. When, therefore, David sang, not only his own organs but the mountains and birds around became reflexive of his voice. This was not a mere reverberation of sound or ventriloquism, or

> Finding tongues in trees, books in the running brooks,
> Sermons in stones and good in everything.

but a natural fact based on the impact of the microcosm on the macrocosm through the concentric circles of the cosmos —'cycle upon epicycle, orb on orb.'

As explained in the previous note, everything on earth is instinct with life *Wa thummal hiywan* "There is nothing here but with life," although that life is screened from the sight of most people, being as it is, mostly potential. Things being with life means, that they have the seven primary attributes in them viz., *ilm*, (knowledge), *nur* (light), *wajud* (existence), *shuhud* (observance of self), *sama* (hearing), *basar* (sight) *kalam* (speech); hence it is said *Wa in min shayin illa yusubbihu bi hamidihi* (*Suratu Bani Israed* XVII : 44.) "There is nothing that does not sing the praise of God ". To sing this praise, all the seven primary attributes which are called *Ummus sifat* (mother of attributes) must be there. Ordinary people do not appreciate them. It is only the adepts that hear 'the song of the spheres', David being the khalifa of God on earth (which was his third gift) could draw

forth the singing of the celestial spheres, the mountains and birds, whenever he sang his psalms.

As khalifa, he was to rule with justice. This justice is based on the shariat given to a prophet by revelation and not on that aspect of it which is based on the inferences of the Ulema (theologians) which is called Shariat-i-ijtihadi. The shariat proper is based on the will of God. Since all actions proceed from the Will of God, the goal of all mankind is the happiness of salvation which will accrue after they have suffered for their deviation from the shariat. Hell therefore is a permanent place, although this is denied by writers like Conon Doyle ; for sinners will have to enter into it everlastingly, *Khalidina fiha abada* ; (*Suratul Maida* v : 119) ; but happiness will accrue in it after expiation and after the benevolence or blessing of God has overshadowed it in the long run, according to the Quranic gospel *Rahmati wasiyat kullu shayin* (*Suratul Mumin* XL : 7.) " My benevolence spreads over all things."

CHAPTER XVIII

THE WISDOM OF JONAH (Fas-i-Yunusiyyah.)

The composition of man consists of three items :— soul, body, and nafs; and God made the form—in essence,—of man, in His own form ; and no one could unravel the mystery of man's formation except God Himself, and one who wishes to destroy that formation beyond the limits of shariat becomes a zalim (aggressor) over his own nafs. He destroys that which God wishes to habilitate. To treat God's creatures with kindness for their safe guarding is better than enforcing His shariat with severity. When David wanted to construct the Holy House at Jerusalem, he tried at it several times. The house used to collapse every time that it was raised. He complained about it to God when a revelation came to him. *Annabayti hadha la yaqumu ala yadi mon safakad dimaa* "This my house will not stand at the hands of one who has spilled blood". David said. My Lord, was not this blood-spilling in Thine way ? The reply was " Yes it was in My way, but were they not My creatures." Then David prayed, "O Lord, make it at the hands of one who will be in my progeny"; then the revelation came that his son Solomon would do it.

This story is brought in to show that leniency towards God's creatures is far better than enforcing the severity of law. This was why it became a Farz to make peace with the enemies of religion and to simply levy Jezia, so that they are not exterminated. If they are inclined towards peace, you also become

inclined towards it. In the case of murder, blood-money was to be accepted, if the heirs of the murdered person agreed to it. If they are several heirs, the opinion of the one who agrees is to be given preference over the opinions of those who are recalcitrant. A person was killed by the lashing of a camel's leather-strap, the Prophet (peace on him) let go the accused, as a leather-strap was not a thing intended for killing.

God has said *Jazau sıyyatin sayyatun mithluha* "Retribution of evil is evil commensurate with it" Retribution, although sanctioned by shariat, is still an evil; God rewards those who give it up and tender pardon in exchange for blood-money; for the murderer is in the image of God. Pardon is thus received by one who forms the image of the murderer, and therefore God rewards the pardoner.

The name of God, *Az-Zahir* became manifest from the existence of banda; and he, who respects Him, respects this name. Man is not blame-worthy in respect of his ayn (reality), but is blameworthy in respect of his action; which is not his reality. Action does not proced from anybody except God. A blameworthy action is intrinsically so and not from any cause. It is blameworthy because the shariat-giver has called it so in the fulness of his wisdom e.g. in regard to retribution, which is dictated by the consideration of the preservation of the human race. *Wa lakum fil qisasi hyatun ya ulil albab* (*Suratul Baqarah* II: 179) "O Men of reason, there is preservation of life for you in retribution". When God has the preservation of life of his creature in view, you should have the same in view, for by preserving life, you reach that acme of

perfection, for which God has intended you. Instead of killing each other, you should resort to the dhikr (repetition of the name) of God. When you make this dhikr with tongue, organs and soul, God becomes your comrade. If the dhakir (dhikr-maker) does not observe Him, he is not His comrade ; for dhikr permeates all organs of the body ; God does not become a comrade of him, who merely repeats His name with his tongue.

Man is heterogeneous in nature and God is homogeneous. God is heterogeneous in virtue of His names, and man is so in virtue of his organs. The dhikr by one organ does not become the dhikr of other organs. God becomes the comrade of the particular organ which performs the dhikr, the other organs gets their protection from that organ. God does not annihilate man, by what is known as Death, as He is the protector of all organs; as explained above. Death is, after all, a separation of the soul from the organs, and taking away the soul to Himself *Ilayhi yur jaul amru kuallhu* (*Suratu Hud* XI : 123.) " All things return unto Him". When He takes a man to Himself, He makes for him a body other than his present body ; and the body consists of the elements of the world to which he is taken; and that is the Everlasting World, where he will never die i.e. where the elements of that body will not disintegrate. The people of Hell will after the manifestation of the name Al-Mantaqim (the avenger) has worked itself out, get their heaven in Hell itself; for fire will become cold for them, like in the case of Abraham, who was at first troubled only by observing the flames ; but when they felt cool, he was pleased. Thus the one and the same thing has different effects on different consti-

tutions. Say, therefore, that God has illuminated Himself in this condition; or that the condition of the observer himself has changed. If one who dies, does not return to God, He would not have willed his death. God takes possession of him.

Note :—There is no distinct mention of Jonah made in this chapter; the Shayk, however, connects it with him, as the chapter explains the wisdom of nafs. Man is composed of a causal body, nafs (desire-body), and soul. The nafs of man is the manifestation of the name of Allah which is conglomerate of all His names, which are significant of His attributes. *La tudri kuhul absar wa hua yudrikul absar wa hual lateeful khabir* (*Suratul Anam* VI: 104)—"Vision comprehends Him not, and He comprehends all vision, and He is subtle and aware"—the world does not see the I-ness or personality of man, and he himself does not see it; but to him the 'I-ness' is the only proof of his existence—in fact the most confirmed and tangible proof—intuitively recognized. *Cogito ergo sum* (I think and therefore I am), said Emmanual Kant. The 'I-ness' sees only objectively; *Mon arafa nafsahu faqad arafa Rabbahu,* "He who understood his ego, understood his God" says an oft-quoted hadith which is concretely illustrated in the following lines of the Methnawi :

Tan zi jan wa jan zi tan mastur nist,
Laykh kas ra dydi-jan dastur nist
Body is not screened off from life and life from body,
But it is not in one's line to see the life.

One perceives God in the same way as he perceives his ego. Just as his own ego cannot be falsified by him, so the personality of God cannot be falsified. Hence the command to know one's self. God is always "the unseen in the heavens and the earth"—*Walillahi ghayb us samawati wal ard* (*Suratu Hud* XI: 123). God created man, according to form-in-essence of Himself, i.e. according to attributes in perfection that were hidden in Him. He addressed the Iblis thus :—*Ma mannaka an tusjudu*

lima khalaqa biyaddiyya " What prevented thee from bowing before him whom I created with both My hands." Man is therefore the khalifa or vicegerent of God on earth. Just as God surrounds everything, man's nafs surrounds causal and soul worlds. Just as Jonah was hidden in the belly of a great fish, and was relieved out of it by prayer, the nafs hidden in matter finds its relief out of it by prayer. Some think that Jonah was simply carried away by a great fish and was not swallowed. *Fal taqamal huta wa hua mulimun* (*Surat-us-Saffat* XXXVII: 142.) " The fish drew him, with its mouth while he did that for which he was blamed ".

Mawlavi Muhammud Ali Saheb is inclined to think that *iltaqama* means " taking into the mouth " (see note 2123 to his edition of the Quran). In verse 144. *Lala bitha fi batnihi.* " He would certainly have tarried in its *batin* (internality)," batin might mean either a tribe or belly; and the Mawlavi Sahib is inclined to construe it as tribe. The generally accepted opinion is that he tarried in the belly of the fish ; some supposing it was a part of a day, others three days and others forty " (a); and on this latter explanation the Shayk bases his wisdom of Jonah. Jonah prayed. *An la illaha illa anta subhanaka inni kuntu min az zalimin* (*Surat-ul Anbiyya* XXI-87.) "T here is no God but Thou, Glory be to Thee. Surely I am of those who make themselves suffer loss," or as the Book of Jonah puts it " I knew that Thou art a gracious God and merciful and slow to anger, and of great kindness, and repented thee of the evil" (b) This prayer or dhikr of Jonah relieved him from the belly of the fish.

God has said *Ana jalisun mon dhikar ni,* " I am comrade of one who prays to Me." When one prays with all his heart and soul, his khatrat (affectations of heart) disappear. When he perseveres in this, illuminations of God dawn upon him, first of His attributes and then of His asma (names); and then of His

(a) Al Baidawi.
(b) Jonah IV-2.

Dhat; and then the dhakr (dhikr-maker) will be annihilated in God; and God will be saying the dhikr of His own nafs, in respect of jalal (glory) and jamal (beauty).

The reality of banda is limited existence in Universal Existence. It is the outcome of attributes, playing on a point in Universal Existence. Hence the actions of banda have their origin in Universal Existence through limited existence, *La fayla il Allah.* "There is no action which is not from God."

Fail-i-hartak ast wu taskin ust
Wahdahu la illaha la aein ust.
Actor in movement and quiescence is He,
'One only and none besdes Him' is this.

Good and evil appear in the devolution (*tanazzul*) of the Dhat through the attributes of beauty (jamal) or glory (jalal). The shariat-maker knows this and lays down laws for the preservation of the race. These limitations disappear in the case of dhakir (prayer-maker), and the reality of Ahdiyyat (oneness) dawns on him. The illuminations, that will dawn, will be according to the aptitudes of the banda; thus God will appear in the mirror of the ayan (realities) of the banda; or the ayan will display themselves in the mirror of God's existence.

The Quran as quoted in the Fas says *Ilayli ur jaul amran kullaha* "All things return into Him"—when man dies, he enters into a world of other elements—*Youma tubaddalul ardu ghair al ard* (*Suratu Ibrahim* XIV: 48). "On that day the earth should be changed into a different earth"—The elements of that world will be the essence of the elements of this world. That world will be the *ardul wasia* (the expanded earth)—the "new earth", which St. John the Divine speaks of (Revelation 21: 1).

CHAPTER XIX

THE WISDOM OF JOB (Fas-i-Ayyubiyyah.)

The secret of life or the 'is-ness' of God permeates water, which is the origin of all elements. *Wu jaalna minal maai kulla shayin hyyin* (*Suratul Anbiyya* XXI: 30) "And we created all things living, out of water". There is nothing in evidence which is not living; and there is not a thing existing which does give out the praise of God. We do not understand this expression of praise, except by spiritual discernment (kashf). The arsh or the Throne of God is on water; and water guards it, from below and from within. God created man; and man became proud and desired elevation; and God gave him elevation and guards him from beneath and from within. Hence the Prophet (peace be on him) said *Lau dalaytum bi hablin lahabata a'lallahi* "If you let down a bucket with a rope (into a well), it will descend on God" Thus the relationship of God is from below, although it is from above also; for God has said *Yakafuna Rabbahum min fowqihim, wa hual qahiru fowqa ibadihi* (*Suratul Nahal* XVI: 50, *and Suratul Anam* VI: 61) "They fear their God, who is above them." "God is predominant over His creation". This proves the latter statement. If the throne were not on water, its existence would not have been guarded. God said unto Job *Urkuz bi rijlika hadha mughtasalun baridun* (*Suratu Sad* XXXVIII: 42) "urge with thine foot, thine horse, this is the place for bathing (with cold water)". His body had become heated on account of distress and calamities, God gave him rest by cold water. When

banda is in distress, God also is in distress, in so far as His Is-ness pervades His creation which is inferential from the Quranic verse *Wa ilayhi yurjaul amru kullahu* (*Suratu Hud* XI : 123) "Everything returns unto Him". And in so far as His dhat is concerned, He is free and above all these, which pertain to the stages of His *tanazzulat* (devolutions). This world is mystical and transcendental, as it is the face of God. God's existence is manifest from the manifestation of the world, just as a man's existence is manifest from his face. We—His creatures—are His face. In fact, God is the soul of the world. Thus in so far as reality is concerned, He is the first (awwal); and in so far as face is concerned, He is the last (akhar). In so far as changes and states (in the cosmos) are concerned, He is apparent (zahir) and in so far as the control of these is concerned, He is internal (batin)—*Innahu bikulli shayin alim* (*Surutus Shura* XLII : 12) "He is cognizant of everything" *Annahu kulli shayin shahid* (*Suratu Ha Min* XLI : 53). "He is witness over all things." Therefore, He is present in and observant over everything. Thus God is realized from observation and not from reason and contemplation.

Job had to drink the water referred to, to remove the distress of thirst, since Satan had touched him, i.e., the distance caused by the ignorance of the realities of things had involved him in distress. God has uttered praise in respect of the patience of Job, although the latter had prayed for the removal of his distress. This prayer did not militate against his patience, for God has said :—*Innahu awwab* (*Suratu Sad* XXXVIII : 44). "He referred every thing (to God)", and not to causes

and manifestations. The *causa causans* or the reality of causes is one Dhat. To appeal to this one Dhat alone, which removes all calamities through instrumentalities is better than to appeal to the instrumentalities themselves ; for in most cases, these particular instrumentalities do not fit in with those in the knowledge of God. In such cases, the prayer is not answered as the banda thinks; although in reality he had not prayed at all. Besides, the time of prayer has also to fit in with the time of manifestation of the particular instrumentality of the Ism (name) to which he prays.

Patience is not the restraint—absolutely—of the nafs from complaint. But we consider that it is restraint from complaining to Ghair-ullah (other-than-God). Abd's complaint to God does not militate against submission to His will. On the other hand, it is imperative that he should pray; otherwise he would he considering himself equal to the wrath of God,—*Innal ladhina yuhaddu nallaha wa Rasulahu* (*Suratul Mujadilah* LVIII : 20). "Truly those are the people who oppose God and His messenger". What is a greater opposition than that you do not appeal to God for the removal of your trouble in which He participates; for you are His face. God sends you the trouble on account of your negligence towards Himself. This trouble also proves to you your own helplesness; patience is therefore the restraint of nafs from praying to Ghair-ullah (other-than-God). By Ghair-ullah, I mean a particular manifestation of God. God has, indeed, particularized one collective manifestation of all His manifestations which is named Wajhullah or the face of Allah; so that creatures may appeal to it and not to sundry manifest-

ations, which are named causes, although these causes are the realities of His manifestations. Thus an ariff (or gnostic) is not precluded from asking for the removal of his disabilities, although all causes for these are from God Himself.

NOTE.—The Book of Job in the Holy Bible covers forty-two chapters. It consists of an account of the life of Job, so for as it is concerned with his calamities and his relief therefrom, —an account of Satan's conversation with God, his tempting of Job, conversation between his friends Eliphaz, Bildad, Zophar add himself. As a prosperous man, Job had seven sons and three daughters, who died by the collapse of a house (Job. 1-19). Finally after he was restored to prosperity, he begat the same number of children.

The Book of Job might well have been the inspiration of Milton in the sketching out of his "Paradise Lost" and "Paradise Regained." Some, however, regard Job "as a type of the godly portion of the nation (a)". Luther "looked upon the book as a true book, but did not believe that all took place just as it was written, but pious and learned men brought it into its present form (b)." And Theodore Bishop of Mapsuastia "who lived in the 5th country A. D. rejected the entire historical view (c)".

The whole narrative is disposed of in the Quran in Suratul Anbiyya XX : 83 and 84, and Suratus Sad XXXVIII : 41 to 44.

Job was descended from the race of Esau and lived in the land of Uz which bordered on that of Edom. He undertook a journey through a waterless desert, where he found himself in an evil plight on account of the fatigue of the journey and thirst, which is called Shaitan-ul-Gila (Satan of the desert). He was asked perhaps by an inner voice to urge his horse to go further. *Urkuz bi rajlika* "Urge with thy feet thine horse." He then reached a place, where he found water and refreshed himself and

(a) Davidson quoted on p 4. of the Book of Job by the Rev. Canon Sell.
(b) and (c) The Book of Job by the sume author p. 3.

then his home, where he found his family safe. These incidents teach a lesson—not to despair under difficulties. To a sufi thinker, it meant that when a man is involved in doubts (this is his Shaitan), he must perform mujahada (spiritual practices of the sufi cult) to remove the rust from the mirror of his heart.

In Genesis 1-2 it is said that before the creation, "the spirit of God moved upon the face of the waters" These waters comprised the ocean that is known as Bahr-i-musjur (the full ocean), or 'the deep' referred to in this verse. This was the manifest Existence. The unmanifest Existence moved on the manifest Existence of forms in the knowledge of God, and the cosmos made its appearance. This ocean consisted of Abi-hyat (water of life) and the abi-hyat is thus immanent in all things. *Wa jaalna minal mai kullu shayin hyyin* (*Suratul Anbiyya*, XXI: 30.) "And we have made everything living by water"; And this was the water, on which the Arsh (the Throne) of God was at first situated or on which His dominion extended, (for Arsh sometimes means dominion); water is the noumenon out of which things are made. Water is the manifestation of the name Hye (the living) of God. Job was asked to kick his foot against the ground, *i. e.*, to practise mujahada, so that abi-hyat might appear before him. When a man does not visualize the realities of things, that is, the asma (names) of which things are manifestations, he is far removed from God; for it is the eye that brings things nearest to Him, the seen becomes nearest to the observer through sight. By realizing the realities of things, you become nearest to God. The Methnawi says.

Dar ghudhar kun jumla tan ra dar nazar.
Dar nadhar rau dar nadhar rau dar nazar.
Ignore all bodies in your sight,
Go unto sight, go into sight and go into sight.

Nearness and distance are imaginary terms; they have no real existence just as nothingness or zero (*adum*) has no existence. Satan denotes distance from God. When Job failed to

realize the realities of things, he was flung away from God, and was said to have been tempted by Satan; He therefore prayed against this temptation, and began "to refer everything and incident (to God)", *Innahu awwab* (*Suratu Sad* XXXVIII: 44).When one prays, he must pray to God and not to the manifestation of any of His asma ; for in one aspect the asma are the ghair (other) of God; although in another, they are His ayn (reality). There is no *ghair* ("other") of God, but His own asma (names) become His *ghair*, when they are viewed without reference to His Dhat (reality). When appeal is made to His asma alone, such appeal becomes idolatry, though God grants our prayer only through the manifestations of His asma, of which He is the internality. The Shayk has given two reasons, why prayers are not often heard, although God has said *Udwuni astajib lakum*, (*Suratul Mumin* XL : 59). "Pray and I shall accept your prayer."

The Semitic mind had no conception of second causes or of general laws or of a scheme of providence ; but regarded God as the immediate author of every single occurrence, while the descendants of Ham and Japheth were prone to refer to second causes and to become fetish-worshippers and idol-worshippers. Prayer to the *causa causans* does not militate against patience. It is only prayer to Ghair-ullah (manifestation of asma), that does this. Prayer to God shows the banda's (creature's), helplessness and humility. In this case, it may be objected that *shifaat* (salvation) becomes out of the question. Since Allah is a term for Dhat, with all Its attributes and asma, Muhammad (peace be on him) is a term for the manifestation of all asma. It is the stage of Wahdat (the partition between Divinity and Humanity). He is Wajhulla (the face of God) or the conglomeration of all His attributes. In appealing through Wajhullah, you are appealing to all asma ; it is the same as a appealing to God and not to any particular ism (name). Hence it is commanded *Ya ayyuhal ladhina amanut taqullaha wabtaghua ilayhil wasilata* (*Suratul Maida* V: 35). "O believers, fear God and seek means to reach Him." ;

and for Wajhullah—the perfect man,—the position of glory is reserved. *An yabathaka Rabbuka muqaman mahmuda.* (Sura XVII : 79.) "Your Lord will raise you to a position of great glory". As time passes on, the Prophet is rising to higher and yet higher heights of glory. With the view of raising him to higher and yet higher stages, each Muslim or Muslima utters *Salat wa salam* "(peace be on him)" in his or her prayers, and whenever he or she mentions his name; just as God Himself has said and ordained on men and angels, *Innallaha wa malayakatahu yusalluna alan nabiyyi ya alluhal ladhina amanu sallu alayhi wa sallimu taslima* (*Surat̤ul Ahzab* XXXIII : 56.), " Surely God and His angels bless the Prophet; O you, who believer, call for Divine blessings and salute him with a salutation".

The *uruj* (spiritual ascent) of every prophet results in the *uruj* of those have who have accepted him. "And I, if I be lifted up from the earth" said Jesus Christ, " will draw all men unto me" (St John XII : 32).

" Maqum-i-Mahmud (*Bani Israel* XVII : 79.) i. e. the glorious station" says Abu Huraira (according to Baidawi), " is the station of the intercessor."

Complaint to God does not militate against the attribute of patience in the banda. God involves him in calamities, when he forgets Him; so that when he reverts to Him, with a complaint He relieves him from them. This does not necessarily imply previous sin, as the comforters of Job, viz Eliphaz, Bildad and Zophar made it out to be—involving the doctrine of Karma which is quite a different thing from Qismat, the doctrine of aptitudes of banda in the knowledge of God. To a banda who realizes his nearness to God, a calamity is no more a calamity for the *ghariyat-itibari* (suppositional estrangement) from God disappears. He feels *Wa hua maakum aynama kuntum* (*Al Hadid* LVII : 4). "He is with you whereever you are." Such a banda is in the station of Reza (willingness to submit) to the Qaza (command) of God, according to the Qadr, that which is in his

ayan-i-thabita (realities in the knowledge of God)—although he may not be agreeable to what is in the ayan themselves. Such disagreeableness does not militate against his patience. If one does not complain for the removal of his calamities, says the Shayk, he makes himself equal to the wrath of God.

CHAPTER XX

THE WISDOM OF JOHN THE BAPTIST

(Fas-i-Yahuwiyyah)

God called Yahya by the name, Yahya (reviver), as the name of his father was kept alive by him; no one was called by this name before. In this, God centred in him both a name and an attribute. The name, Yahya (reviver), gives a taste of life by way of *ilmi-dhoqi* (knowledge obtained from taste, like the knowledge of sweetness obtained from honey) i.e., this proper name itself shows that he was to keep alive something; which was the remembrance of his father. Secondly the prophets before him, who had left sons behind them, had their names remembered in virtue of their sons. Seth kept the remembrance of Adam alive; Shem kept that of Noah alive, and so on with other prophets. Zachariyyah said *Habli min ladunka waliyyan* (*Suratu Maryam* XIX : 5) "Grant, Thou, a successor to me from Thyself" Thus he gave priority to God's name over the mention of his son; just as Aasiyya—the wife of Pharoah—had given priority to the mention of the name of 'neighbour' (God) over the 'house' (paradise); when she said *Rabbi-ibni li indaka baytan fil jannati* (*Suratul Tahrim* LXVI : 11) "O Rab, build a house for me with Thee in the paradise". Zachariyyah wanted the perpetuation of the remembrance of God's name after him. Son is the secret of the father, and so Zachariyyah said *Yarrithuni wa yarithu min aali Yakuba* (*Suratu Maryam* XIX : 6) "Make this son my inheritor and the inheritor of Jacob", so that he called the people

to God. In the case of the prophets, there is no inheritance handed down except the 'duty of calling people to God.' When Zachariyyah showed his inclination towards the duty of calling people to God, God gave him the gospel that "the day will be blessed, when the son will be born to thee, the day when that son will die, and the day when he will be resurrected". In resurrection there is the element of life. Life is a name of God, *Fajaa bi sifatil hyvati wa hiya isma hu* "God brought in the attribute of hyat (life) and that is His name". Christ also said *Was salamun alayhi youma walida wa youma yamutu wa youma yubathu hiyyan* (*Suratu Maryam* XIX : 15) "Peace on me on the day in which I was born, on the day on which I shall die, and on the day on which I shall resurrect".

Note : The word Yahya is derived from hyat, (life) and means "He shall make alive". This Fas relates to an ism-i-jalali (glorious name) of God, for Yahya was always in fear of God. This attribute of God is realised from the name of Yahya, only by *ilm-i-dhowqi* (knowledge derived from taste); and Yahya perpetuated the name of his father, although he was an ascetic and did uot enter upon married life. (The latter half of this Fas has been suppressed in translation, as it contains a comparison between Jesus Christ and John the Baptist, which appears to be of controversial character).

CHAPTER XXI

THE WISDOM OF ZACHARIAS (Fas-i-Zachariyyah.)

The grace of God permeates everything in virtue of His existence and its qualities; even the existence of God's wrath is in virtue of His grace; for the grace of God takes precedence over his wrath. Every ayn (reality) was in knowledge and prayed for its externalization—God granted the prayer out of grace, and the ayn externalized itself with its inherent tendencies. If it is objected that the reality of grace does not exist outside, that is, it is non-existent; and the non-existent can have no influence on the existent, I have explained in my book Futuhat-i-Mackkiyah that what is non-existent externally and existent internally can exert influence on external objects. This can be realized only by people of imagination. Whatever object is permeated by grace, it becomes blessed; and there is no object in existence that is not permeated by grace "Thus whatever is existent is blessed" *Fakullu mowjudin marhumum*. Everthing owes its origin to grace—whether it be the calamities and pains of this world or of the next. Thus inspite of calamities and pains, everything is blessed, for it has had its stimulus for manifestation in grace. Calamities and pains will not be lessened on the day of judgment from those who deserve them, for these are the apex of their perfection. Calamities and pains came into being by God's act of bestowing grace on them. Grace has two effects, first personal (dhattiyyah). This originates ayan (realities of objects in knowledge) and it has no purpose in

view, viz, that of pleasantness and suitability or otherwise of ayan to themselves; for in this stage the Dhat sees that the ayan are Itself. "The created is the Creator Himself is the belief with some" *Al Haqqal makluqa fil aetiqadat.* In the bestowel of this grace which is "the free gift of God" (*rahmati imtinani*), no condition of action is attached *Rahmati wasiyat kulla shayin* (*Suratul Araf* VII: 156.) "My grace extends over all things". In virtue of this grace, God told the Prophet, *Livagh fira lakullahu ma taqaddama min dhanbika wa ma taakhhara* (*Suratul Fath* XLVIII: 2).

"God may rectify for thee, whatever is of thy past faults and of thy future faults" *Aemal ma shayta faqad ghafartu laka* "Oh my banda (servant), do whatever you like, I have pardoned your faults".

The second kind of grace is a conditional gift, (*rahmati-rahimiyyah*), which is bestowed through prayer made by the ayan, after they are stabilitated as knowledge-forms. People of kashf (spiritual discernment) pray for grace from the name Allah, and God grants them His blessings according to their beliefs. *Fasa aktubuha lilladhina yattaquna wa yutunaz zakat* (*Suratul Araf* VII: 156.) "I am about to write down my blessing for those who fear Me and give out zakat".

Thus this grace is conditional on the performance of certain duties.

NOTE:—In this Fas, the nature of calamities and pains is discussed, and the Fas is made applicable to Zachariyyah who suffered calamities, so much so, that when he was sawn in twain, he never said a word of complaint, although he was one whose prayers were readily granted by God. He considered

calamities to be from God; and as such a source of rest and consolation to his heart.

God showed His grace to ayan (our realities in His knowledge), and granted them the externalization (from His knowledge) that they had prayed for. Thus grace takes priority over every thing in existence which itself is thus grace. The aptitudes of ayan (realities) are subordinate to existence *Rahmati wasiyat kullu shayin* (*Su'atul Araf* VII: 156) "My grace extends over all things" *i.e.* grace gives impulse towards existence to all calamities. It is the personal attribute of God. The origin of jalal (glory) is the want of manifestation of attributes *i.e.* it is the state in which the attributes of God recede into internality, which the Shastras call *paralaya*, and which is the suppositional *adum* (nothingness). The qualities of this *adum* are the absence of the qualities that pertain to the Dhat of God.

Shah Kamal, a Deccani poet has said:—

Miyn houn asam sbunwa hay Haqq,
Miyn bay basar bina hay Haqq,
Miyn ghung houn goya hay Haqq,
Miyn nayn houn Haqq mowjud hay.
I am without hearing, God is hearer;
I am without sight, God is seer;
I am without speech, God is speaker;
I am nought, God is existing.

Jalal (glory) therefore is the absence of the manifestations of God; the attribute of Jamal (beauty) consists in their manifestation. Jalal is necessary for the jamal to display itself. *Gushan-i-Raz* says :

Zuhur-i-jumlai-ashya ba zidust
Wa lay Haqq ra na manand wu nid ust.
Manifestation comes about through contraries;
God has neither His similar nor His like.

The primary attribute of the jamal (beauty and love) of God predominates in the nature of woman, and lack of the same viz jalal (the blank left in the trail of recedence of attributes into the Dhat) predominates in that of man.

Allahu jamilun wa ya hibbuj jamal.

God is beautiful and He loves beauty; so God is also love (vide p. 15 "Studies in Tasawwuf").

The asma (names) of God in the stage of Ahdiyyat are known to God alone. They first make appearance in His knowledge which process is called Faiz-i-Aqdas (the most sacred benevolence); and then demand manifestation in externality, which process is called Faiz-i-Muqaddas (the sacred benevolence); and this latter process is also called the 'Breath of God,' which is Nafasi Rahmani (the Breath of Grace) of the Sufis, or the Holy Ghost of the Christians, the Mulaprakriti of the Vedantin, the prima matrix of the Greeks. The forms of asma thus appear in matter or in this Nafasi Rahmani. The personal name Allah is the conglomeration of all asma (names); multiplicity is indicated in this name. When they are considered, each apart and separately from the name Allah, multiplicity arises; as also in the case of separatedness from one another, like Rahman (the merciful), Guffar (the pardoner) Qahar (the wrathful); although they finally merge in the name Allah.

Grace is an internal reality and has no existence in externality; it is only the internal aspect of existence that moulds its external aspect. The internal aspect as the Shayk has explained in his Futuhat-i-Mackkiyah, is the Dhat of God.

In this internal aspect, the Dhat is "Independent of the world," *Allahu Ghanyun anil alamin;* (*Suratu Aali Imran* III : 96) and in Its external aspect, the Dhat is dependent on asma for Its manifestation. Sifat (attributes) have no existence in externality; are merely relationship between Dhat and Its aptitudes. Man is a composite of aptitudes or capabilities which are latent or hidden in the Dhat. When the Dhat shows inclination towards

any one of them; It forms a relationship with it; and this becomes an attribute; and this relationship has no separate and independent existence. Just as Dhat is existence itself, Its relationship with Its own aptitude is also existence in this sense ; and sifat (attribute) have no external existence. God's existence is extension; and attributes are states, which appear in this extension. All sifat (attributes) are Dhat in the stage of Ahdiyyat; and are separate in that of Wahidiyyat. Take the attribute of mercy in man. It has no separate existence. It is only a relationship between his ego and an inclination towards an aptitude; which manifests itself in a certain state or mode of his behaviour. The reality pertains to the man and not to mercy, which is the name of his state, and as such has no existence in externality.

" The grace of His Lord remembered His servant Zachariyyah " ; *Dhikru rahmati Rabbiha abdahu Zachariyyah* (*Suratu Maryam* XIX : 1). Whomsoever God's grace remembers, He becomes blessed. All things are blessed in this sense, as they have come out of grace ; Zachariyyah is, however specially mentioned as blessed ; because he considered calamities to have had their origin in grace.

Grace is of two kinds-Personal grace, which is the personal attribute of God (*Rahmat-i-Dhattiyah*) and the grace of blessing (*Rahmati Rahimiyyah*). This latter leads the supplicant to the goal of perfection which he seeks. Hence tajjalli (illumination) dawns on a person according to his belief in prayer, whether that prayer be in words, or in aptitude or in attitude. (*Vide* Fasi-Sethiyya p-18 *ante*)

CHAPTER XXII

THE WISDOM OF ELIJAH (Fasi-i-Ilyasiyyah).

He is the same prophet as Enoch, who had lived before Noah and whom God had lifted up and who resided in the centre of the skies i. e. in the sky of the Sun. God sent him down again to the city of Baalbeck. Baal was the name of the idol and Beck was the king of that city; and this Baal was the particular deity of that king. To Elijah it appeared that the mountain of Lebanon burst forth, and a fiery horse with fiery accountrements merged out. When he mounted on it, his desires disappeared from him, and he became an embodiment of pure intelligence. The word Lebanon is derived from Lubanat which means 'necessity.'

In the stage of pure Intelligence, God is qualityless (*munazzah*), hence Elijah had only half the gnosticism (*marifat*); for he had no gnosticism of God's qualityedness *(tashbih)*. When full gnosticism dawns upon a man, he possesses it both in tanzih and tashbih (qualitylessness and qualityedness). He realizes God to be immanent in all forms of elements; and no form remains whose reality (ayn) is not considered by him to be the reality (ayn) of God; and this realization gives him perfect gnosticism which the shariats (laws) of the prophets brought into being. In the composition of man, imagination dominates over intelligence; imagination creates a form, to which pure intelligence gives a tangible shape. By the aid of the former, tashbih (qualityedness) is recognized in tanzih (qualitylessness) and by the aid of the latter, tanzih is recognized in

tashbih. The former is not devoid of the latter. God has said *Laysa kamith lihi shayun* (*Suratus Shura* XLII : 11). "There is nothing like Him" This is tanzih. *Wa hua samiul basir* (*Idem.*) "He is the hearer and seer"—This is tashbih. This is the most weighty verse in the Quran that was revealed in respect of tanzih and tashbih.

In the first part of the verse, if the letter *kaf* is taken to mean *like*, it means He is not like the sample of anything and this adds to the force of tanzih. Again God has said *Subhana Rabbika rabbil izzati amma ya sifum* (*Suratus Saffat* XXXVII : 180). "Pure is your Lord—the Predominent Lord—from the qualities that are ascribed to him (by the people of reason)". God has made His tashbih in the tanzih attributed to Him, for the people limit Him to tanzih alone. There is in reality tanzih in tashbih and tashbih in tanzih. I here drop the curtain before the eyes of the people; although, both these are the tajalliyat (illuminations) of God which dawn on forms according to their aptitudes, which demand the tajalli (illumination) at a particular moment e. g. the vision of God in a dream. Now one can deny the vision in which the aptitudes of God become suited to the form. A man of kashf (i. e. one with a capacity to peer into the invisible world) does not bring in pure tanzih here, but combines it with the tashbih of the form he sees. In fact, here the shan (*potentiality*) of God appears in the aspects both of the effector and the effected (i. e. cause and effect), the effector being the aspect of God and the effected that of the world. Love is a relationship between the effector and the effected; and it is obtained by the

state called-Qurbi Nawafil, in which God becomes the hearing, sight and other faculties of abd (the limited or servant). In this state, the prayer of abd is granted; for God has said *Udwuni astajib lakum* (*Suratus Mumin* XL : 60). "Pray to me and I will accept your prayer"; for the self of the petitioner is the self of the one to whom the petition is addressed. Both these are the two aspects of the same one. The aspects are like the organs of the same one individual, and the individuality becomes multiplicity on account of them. God will make His tajalli (illumination, appearance) on the Day of Judgment ; and He will be recognized by each man according to his own aptitude.

He will be like a mirror in which appear different reflections of Him. The believer will see Him in the shape in which he had believed Him to be. The mirror is one dhat, and the faces reflected in it are many ; although there are no separate faces existent. Thus you look to the mirror as one and disregard all faces; for "God is independent of the worlds" *Allahu gahny un anil alamin.* (*Suratu Aali-Imran* III : 96). The asma (names) are many, and are reflected in the mirror. To the on-looker in the mirror, only the ism (name of the named) will appear of which he is in quest. Do not therefore lament and do not fear, for "God loves valour although it be in the killing of a serpent." *Innallaha yuhibbush shajaata wa lau ala qatli hiyyatin.* This serpent is your own nafs (individuality), which will ever and everlastingly live as an individuality and reality in its own form.

Nothing is annihilated in its reality, although its sensible form may be effaced. This immortality of

forms is a grace from God. Although one may be killed, his form remains with its delineations in thoughts. God has said *Wa ma ramayta idh ramayta wala kin Allaha rama (Suratul Anfal* VIII: 17). " Thou didst not throw pebbles (O, Muhammad), when thou didst throw them but God threw them". To all appearances, it was the prophet that did throw. God threw the pebbles being in the form of Muhammad. God is the effector and " He descended in the form of Muhammad " (*Nazalal Huqqu fi suratin Muhammadiyatin*) and informed His servants accordingly, God brought Elijah into existence for a second time. He was a prophet before the time of Noah ; and was lifted up, and sent down again with prophetship. Thus there are two ranks. In the second, salik comes down from the rank of pure intelligence to causal world and becomes an irrational animal, so that he sees what an irrational animal sees, and what no rational animal and Jinn can see. He gets into two states; one in which he sees the dead person alive in the grave, castigated or rewarded as the case may be, and the other in which he himself becomes dumb-founded so that he could not speak, even if he tried to. I myself got into this state in which I could not utter words to express what I saw. This is *Ilm-i-dhowqi* (knowledge such as one gets from relishing) ; in which Nature becomes the reality of the breath of God and salik sees every thing as the reality of God.

NOTE. Ilyas or Elijah, the Tishbite of Gilead, flourished in the reign of King Ahab (I King 17 : 6). He is one of the four prophets, who are still bodily alive viz Enoch and Christ in the sky, (*i. e.*, Alam-i-mithal or world of forms); Khizar and Elijah on

earth. In the Mithal world (world of forms), Elijah saw a fiery horse with its fiery trappings and rode away on it towards the heaven "by a whirlwind" (as II King Chap-II verse 1 puts it.) The horse denotes carnal desires,; and when it became one of fire, Elijah's desires were burnt up or to put it in Indian parlance, he performed tapas and became an embodiment of Pure Intelligence which is a direct reflection of Aqlai-Awwal (the first reason) or Aql-Kul (Absolute Reason) or Qalami Aala (the Supreme Pen) or Haqiqat-i-Muhammadi (the reality of Muhammad) , as the first devolution (tanazzul) of God, viz, the stage of Wahdat is called. There are ten devolutions one below the other, which are allied to Uqul-i-ashariyyah (the ten intelligences or angels) of the Grecian philosophy, or the twelve steps in the the theory of Dependent Origination of the Buddhist theory (a) The horse emerged out of the mountain of Lebanon. The word Lebanon means "necessity," *i. e.*, the necessity of accompaniment of Alama-i-Mithal (world of forms) with Alami Ajsam (world of matter). In the view of Elijah, God is qualityless. Noah called his people sometimes towards tashbih and sometimes towards tanzih. Elijah called his people towards tanzih alone. Philosophers believe in pure tanzih, and materialists in pure tashbjh. Irfan or gnosticism, however, does not become complete unless qualtyedness (tashbih) and qualitylessness (tanzih) are observed at one and the same time; and this is done by the prophets who see unity in diversity and diversity in unity, *i. e.*, unity in manifestations, and manifestations in unity. The Quran bears this out in the verse quoted by the Shayk, *Laysa kamith lihi shayun wa huas simiul basir* (*As Shura* XLII : 11) "He is not like the sample of anything. He is the hearer and seer,' ; and also the verses *Marajal bahraini yadta kiyan bayna huma barzakhun la yabghiyan.* "We have let loose two oceans to flow, freely (so that) they meet; between them is a partition that is never passed" (*Suratur Rahman* LV : 19-20). The two oceans are tanzih and tashbih ; *Tulijul layla fin nahari wa tulijun nahara*

(a) J. N. Farquhar " A Primer of Hinduisim " p. 55.

fil layli wu tukhrij ul hiyya min al myyati wa tukhrijul myyata minal hiyyi (*Suratu Aal Imran* III : 26). "Thou makest the night pass into the day and Thou makest the day pass into the night. Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living". The night and day also refer to tanzih and tashbih, the living and the dead are existence and forms-in-knowledge in the stage of Ahdiyyat (one-ness) of the dhat of God. The tajalli of God is according to the aptitude of each form, so that the oneness of God may be established in the oneness of things. God is the effector in each form, there is attraction between tanzih and tashbih. The reality appears in multiplicity *Ay brather nuqhs ra naqqhas dan* "O brother consider the engraving as the engraver himself". Since the one in form prays, the Reality grants the prayer. All forms are like "the parts of one stupendous whole."

As a matter of fact, an on-looker is different from the mirror; but in the case of Dhat, the on-lookers are the ayan (realities of the limited in God's knowiedge) and they have appeared in the mirror of God's existence, and have no separate existence of their own. When the effect of appearance is referred to the mirror, the figures become Asmai-Elahi (God's names); and when it is referred to ayan themselves, they become asmai-kiyani (mundane names or names of the " limited." The fact of this point of appearance having two aspects has been described by the Persian poet Urfi thus :—

Taqdir ba yek naqa nashanid du mahmil
Salma-i-hudusai tu wa Laylai-qidam ra
The fate has placed two litters on one camel,

The temporality of your own Salma and the eternality of Layla.

(These were two heroines in the love literature of the Arabs).

The figure-in-existence is a reflection of the figure-in-knowledge, that is, existence brings the figure-in-knowledge into manifestation. Since in the stage of Ahdiyyat (oneness), exis-

tence, knowledge, light and observance (*wujud, ilm, nur,* and *shuhud.*) are one and the same, the object becomes the same as the subject itself, (to use the language of psychology). Dhat does not come within the ken of observation ; just as mirror does not, when one gazes into it. God is qualityless, so far as dhat is concerned; and He is qualityed, so far as His asma (names) are concerned.

When, therefore, salik (gnostic) annihilates his own limited attributes and reaches up to his own ayn (reality), he lives permanently in the knowledge of God with the attributes of God, and this is called immortality or eternal life. Hence the hadith quote by the Shayk "God loves valour though it be in the killing of a serpent" ; the serpent here is the nafs or desire-faculty or the separate dhat of the salik. God preserves the form of banda (the created) in Alami-Mithal, before he could reach his own ayn; and in this intermediate state, he reaps what he has sown in this world. The serpent that tempted Adam and Eve was their own nafs. The 'son of man,' (*i. e.*, the perfect man) bruises the head of this serpent (Gen. 3-15). If man does not do this, it accompanies him to the Alam-i-Mithal; says the Quran *Man kana fi hadhihil ama fahua fil akhiratil ama wa azallu sabila* (*Suratu Bani-Israel* XVII : 72) "And whoever is blind in this world, he shall be blind in the next and more erring from the way ". One who does not attain self-realization in this world, does not do the same in the next *Mon arafa nafsahu faqad arafa Rabbahu* " One who understood his nafs understood his God." One who does not do this, gets stuck up in the Almi-Mithal in the form that his attributes and actions in this world had worked up for him, in advance, in the next, e.g. of dog or cat or scorpion or tiger (a). This puts him into a state of bewilderment which is called hell (or barzakh or hades).One who has negated his own sifat(attributes) here and attained the sifat of God, according to the hadith *Tukalliqu bi Aklaq illah* "Cover yourself up with the attributes of God' '

(a) Vide " Studies in Tasawwuf " p. 87.

negates his own sifat in the higher reaches of *uruj* (ascent) also; but preserves his form; for Alami Mithal which is the stage *en route*, does not obliterate forms, but preserves them. He reaches his own ayn (form) in the knowledge of God, wherein it is preserved with all its definitenes; when, however, he reaches Haqiqati-Muhammadi (the first form in the knowledge of God, God's own *wajh* or face), he becomes annihitated (fani) in Rasul and permanent (baqi) in God, for the Rasul is baqi in God. The Methnawi says :

Kullu shayin halikun juz wajh-i-wu
Gar tui dar wajhi-wu-hasti maju
Everything is to be annihilated except His face,
If you are in His face, do not search for existence.

Covered up with the attributes of God, he performs miracles, for his instrumentalities become supra-natural. A child with a sword in hand is more powerful than a strong man with a stick. This state is called Qurb-i-Nawafil, which is the result of God's love. It is not therefore to be supposed that God as a separate being descends into man, as the words of the Shayk *Nazalal Haqqu fi suratin Muhammadiyyatin* " God descended in the form of Muhammad," might lead one to suppose.

This is not avatarism or Incarnation. It is the stage of Qurbi-Nawafil, as the Shayk previously explained. Sometimes, the form being in the knowledge of God, makes appearance on earth by way of *buruz* and not by transmigration or re-incaranation just like Izrael, the angel of death, being in his own place, appears at one and the same time in different places, to take away the souls of people. Such a *buruz*, Enoch had in the form of Elijah. Enoch was only a Nabi (from Heb-*Nabi*, one whose breast bubbles forth with inspirations, or from *Nabu*, one exalted or prophet.) Elijah was Nabi as well Rasul (messenger with a book). In His second form, he descended to the state of irrational animals from the state of pure intelligence. He then

destroyed his carnal desires, and became pure intelligence, when he could speak to animals and see what was going on in barzakh or the state between causal body and the soul. When he was in in this state, "the ravens brought him bread and flesh in the morning and bread and flesh in the evening and he drank of the brook" called the Cherith—(I Kings 17 : 6).

CHAPTER XXIII

THE WISDOM OF ÆSOP (Fas-i-Luqmaniyyah)

Idha shaa allahu uridu rizqan
Lahu falakunu ajmaahu ghidhaun
Wa inshaa allahu yuridu rizqan
Lana fahual ghidhau kama nashau.

When God wishes to combine His intention with the giving of food to Himself,

The whole world becomes His food.

When He wishes to combine His intention with supplying food to the whole world as He wishes,

Then He becomes food to the world such as we desire.

God said "*Wa laqad aatayana Luqmanal hikmatan. (Suratu Luqman* XXXI : 12). *Wa man yutil hikmata faqad wutiya kharan kathira* (*Suratul Baqarah* II : 269). "We have given wisdom to Luqman" and "to whomsoever wisdom has been given, great blessing has been given." Thus Luqman was a man of blessing, as he was a man of wisdom. Wisdom is of two kinds :—spoken and silent. The spoken wisdom is like what he spoke to His son :

Ya buniyya innaha intaku mithqala habbatin min khardalin fatakun fi sakhratin au fis samawati au fil ardhi yati bihallahu innallaha lateefun khabir. (*Suratu Luqman* XXXI : 16.)

"O my dear son, surely it is the very weight of the grain of a mustard seed, even though it be in (the heart of) rock or (high above) in the heaven, or (deep down)

in the earth, Allah will bring it (to light); surely Allah is subtle or knowing". This is the spoken wisdom, which says that God brought things into externality. The silent wisdom is understood from the context; Luqman was silent about the person for whom the mustard-seed is brought out, he did not say to his son, that God would bring it out for him or for others. God said this to prove *Wa hual lahu fis samawati wa fil ard.* (*Suratu Luqman* XXXI : 26). "He is in the heavens and in the earth". Luqman was silent on the point that God is the reality of everything and therefore *lateeff* (subtle, immanent). That is, He is known by a particular name in a particular aspect, thus one aspect is said to be sky, another earth; "the reality is the same in everything :—*Wal aynu wahidatun min kulli shayin:* just as the Ashairrah say, who maintain that essence the same and extensions are different. The reality appears multitudinous, on account of its aspects and their relationships, e.g. man is the same as horse in reality or essence; but different from it in its aspect or temperaments. God is also 'knowing' (khabir), as Luqman taught his son; this knowing is by trial and experiments, as God has said.

Walanablu wannakum hatta talamal mujahidina minkum (*Suratu Muhammad* XLVII : 31.)

"We will try you, until We have known those among you also exert hard." This knowledge is *dhowqi* i.e. experimental; and this, inspite of the fact that God's knowledge is *azali* (original) and *mutlaq* (absolute). His dhowqi knowledge is restricted by physical and spiritual limitations, for God has said that He is the reality of the powers of banda, "I become the hearing

and sight and the tongue of banda and also his hands and legs, *Kuntu samahu wa basrahu wa rijlahu wa yadahu.* Banda is nothing more than organs and faculties. God is the reality of that person, who is a combination of faculties and organs.

The instruction of Luqman to his son consisted in the two asma of God *lateef and khabir*, and he forebade him against shirk (giving a partner to God), *La tushrika billahi innas shirka la zulmun azim (Suratu Luqman* XXXI : 13). "Do not create partner with God in existence ; for shirk is a great *zulm*; for this shirk is the division of existence into two in God-head. In this stage there can be no division, for here faces or aspects play on one single Reality; shirk is the identification of an aspect with the Reality itself, or the identification of one aspect with another. In this process, the *mushrik* allocates a place to each aspect, where there is none for it ; the aspects do not share places with each other ; but occupy the same point, in which sense alone God said to the Prophet (peace be in him) *Qulidullaha awid ur Rahman. (Suratu Bani-Israel* XVII : 110). "Call upon God or call upon Rahman".

NOTE.—Some think that Luqman is the same as the ancient Greek Æsop ; and some like Luther deny his very existence. Æsop lived in the latter half of the sixth century B.C. He was a slave of the island of Samos, and was commissioned by the inhabitants of Pishisitratis to distribute some money among the citizens of Delphi, he refused and was thrown over a precipice. The writer of the article on ' Æsop ' in the "Chambers' Encyclopaedia" (vol. I) says that " the resemblance between some of the fables and personal peculiarities attributed in common to Æsop and the Arabian fabulist Luqman have led some persons to conclude that the two are identical".

The Arab writers (according to Sale) say that Luqman was the son of Baura, who was the son or grandson of a sister or aunt of Job ; and he lived several centuries and to the time of David with whom he has conversant in Palestine. He was deformed and of black complexion, whence some call him an Ethopian. The generality of Muhammadans hold him to have been no prophet, but only a wise man. As to his condition, he was a slave, but obtained his liberty by having eaten a bitter melon offered by his master, for "he accepted a bitter fruit from the same hand from which he had received so many favours." His repartees agree so well with what Maximus Planudes has written of Æsop that he is identified with the Æsop of the Greek. Mawlavi Muhammad Ali thinks that he was an Ethopian (*Suratu-Luqman*—Note on p. 800), and that the word Æsop is a corruption of Ethopian.

The wisdom of Luqman like that of Malebranche, who observed all things in God and God in all things (a) consists in his observance of God in all things it is the wisdom of what is called Ihsan by the Sufis. The Archangel Gabriel visited the Prophet (peace be on him) one day, in the form of an Aerabi (bedouin of the desert), and propounded five questions to him as set forth in the opening Hadith of the Mischat. (b)

One of these was, what is Ihsan ? The reply was *An tabud Rabbika kaannaka tarahu fa in lam takun tarahu fa innahu. yaraka* "Pray to your God as if you see Him ; if you cannot do this, pray to Him as if He sees you". Such observance (*shuhud*) in prayer and otherwise is called Ihsan. The wisdom of Luqman consisted in this Ihsan. He saw everything as the reality (ayn) of an ism (name) of God, and "in such a wisdom, there is great blessing ;" *Wa mon yutal hikmata faqad wutiya khairan kathira.* He said to his son that it is God alone who brings out a mustard seed, even though it be, in the heart of a rock. Mus-

(*a*) Schwegler His. of Phi. p. 167.
(*b*) Vide for details, "The Philosophy of Islam" b ,p. 52.

tard seed is an article of food. The forms of things are His food. When asma (names) and sifat (attributes) are apparent, the forms (ayn) disappear from the sight of salik i.e. in the words of the Shayk, are eaten up,—annihilated. God manifests His asma and sifat in forms, without which He cannot manifest Himself. Conversely, when asma and sifat disappear, ayan are apparent, (i.e. asma and sifat become the food of ayan); food is in any case what gets hidden in and supports the body. This is a course metaphorical, though, a terse way in which the Shayk has expressed the idea that when the world is hidden from the sight of salik, God is apparent (*Huaz zahir*) and displays Himself, and when God's asma and sifat are hidden (*Hual batin,*) the world is apparent. When God makes His tajalli: banda becomes fani (annihilated). In response to the Prophet's request to Gabriel in the night of mairaj not to stop short at the great Fig tree (*Sidratul muntaha*, symbolic of the stage of Humanity,) the latter said (to put it in the words of Sadi):

Agar yek sari-moi bar tar param,
Faroghi-tajalli bu sazad param
If I advance upwards by a hair breadth
The tajalli of His glory will singe my wings.

When tajalli dawns, banda is in a state of annihilation. We are His Zahir (apparent externality) at times; and He is our Zahir at times; and this is the idea the Shayk starts with, in the opening poetical lines of this Fas. God's asma in the view of Luqman were *Lateef* (subtle or immanent) and *Khabir* (knowing). He is immanent in the minutest atom as in the biggest mountain, as a Deccani poet (Mawlana Bahrj) has put it!

Ay rup tyra rati rati hay,
Parbat parbat pati pati hay
Parbat mi adik na kam pati min
Yek san rahi ras aur rati min
O Thou, Thy form (rupa) is in each atom;
As in mountains, so in leaves;

Neither big in mountains nor small in leaves,
It is the same in a heap as in a grain.

God is *khabir* i.e. one who knows by experiments, *Wala nabluwanna kum hatta nalama* " We will try you till we know you ". Although God is omniscient, and His knowledge is from eternity, one of the hypostases (*itibarat*) in the stage of Wahdat being *Ilm* (knowledge) ; the experience of mundane affairs (*ilmi-dhowji*) gives him knowledge in limitation, as Mawlana Rum says:

Ishq bazi mi kunad ba kish tan
Shud bahana dar miyan-i-mard wu zan
He plays love with Himself,
Becomes a pretext between man and wife.

The advice of Luqman to his son was to refrain from *shirk*, which consists, according to scholastic theologians, in considering "another one worthy of adoration," to have existence ; according to the Sufis, it consists in considering God as other-than-God, or in considering a manifestation as God Himself. Since Existence is one, how could there be room for shirk ? Existence is one but it is manifest in many forms.

To raise any of the forms to the dignity or stage of Dhat is shirk. In devolution (tanazzul) ,forms have appeared in the knowledge of God. These were the creatures of His name Al Badi (the Wonderful Originator). In *uruj* (evolution upwards) of the salik, the forms are annihilated, so much so that his final goal is a state of wonderment. The Chistiyyah Order of Sufis have prescribed the stages of *Fana-fis shayk* (annihilation in one's preceptor), *Fana fir rasul* (annihilation in the prophet), and then *Fana fillah* (annihilation in God). The Pir shows his face to his murid and goes to the length of saying " Keep this in view". The Prophet (peace be on him) had no forms before him in his meditation (*muraqaba*) in the cave of Hira. The keeping of forms was more or less a practice borrowed from the countries east of Arabistan, where it was considered that meditation upon nothing is inconceivable ; and that a positive idea or nama is

always necessary ; and as nama cannot exist without its rupa (form), a namarupa or an image of what is meditated upon, is necessary.

In contrast to this, Mawlana Rum says :—

Lab bi band wu chusm band wu gosh band,
Gur na bini sirri Haqq bar ma bi khand
Closs your lips, close your eye and close your ears,
If then you do not see the secret of God, laugh at me.

The practice referred to by the Mawlana is called Sultan-ul-adhkar (a) (premier cogitation—'I am not, God is) and was practised by the Prophet (peace be on him).

The Shayk, however, says that in the highest stage of Ahdiyyat (Oneness), one ism (name) is the reality of another; and the Divine command to the Prophet (peace be on him), was *Qulid ullaha awid ur Rahman ayyan ma tadwu falahul asmaul husna.* "Tell them to call upon God or upon Rahman ; whom you call upon, He has the best names." (*Suratu Bani-Israel* XVII : 110),

(a) Vide The Secret of Anal Haqq p. 155

CHAPTER XXIV

THE WISDOM OF AARON (Fasi-i-Harooniyyah).

The prophetship of Aaron was from the world of Blessings, *min hazrat ir Rahmuti*; for God has said *Wa wahabna lahu min rahmatina aakhahu Haroona nabiyya* (*Suratu Maryan* XIX : 53.) "And we bestowed on him, (*i. e.*, Moses), from Our blessings, His elder brother Aaron". Hence Moses said *Ya ibna umma* "O son of my mother"; for blessing is connected with the mother rather than with the father; mother is more connected with the upbringing of the child and more kind towards it than the father. Aaron said "Do not catch hold of my beard and do not shake my head and thus make a laughing stock of me before my enemies. These words of Aaron were out of his love; for Moses said "I was afraid you would create a split amongst the Israelites." The worship of the calf had already created such a split; some of them had already become the followers of Samiri and some had waited till the return of Moses from the mountain and had asked him about the calf; for God had said "Do not worship any one but Himself" (*La tabudu illa iyyahu*) and had not said "Do not worship any thing" *(Wa ma hakamallahubi shayin)*.

The wrath of Moses arose from a disclaimer of responsibility on the part of Aaron, and because his mind was not expanded enough to realise what every aariff (gnostic) realizes that "God is the reality of everything" (*Fa innal aarifa mon yarahu ayna kullu shayin*). Moses said to Samari "What is your answer

Samiri that you disobeyed God and reverted from the Absolute God to a form and made that image from the ornaments of the people, and put the people's heart into it"? for *mal* (property) has its derivation in *myl* (inclination); as Christ said to Israelites "Lay not up for yourselves treasure upon earth; But lay up for yourselfes treasure in heaven, for where your treasure is, there your heart will be"(a). There is no permanence and eternality in forms; there is the desire of it in the hearts of men. Moses burnt the golden calf and threw the ashes into the ocean, and said to Samiri "look at your *illa* (god)", *Anzur ila ilahika;* for Moses knew that the idol was a manifestation of God. Moses burnt the idol as the animal power of man overwhelms the animal power of beast; for God has made beasts subject to man and they accept this degradation; just as one man accepts the subjection of another man owing to his desire of help and power. Hence God has said *Wa rafana bazuhum fowqa bazin* (*Suratul Anam* VI: 161.) "We have raised the ranks of some of them over those of some others of them." One man becomes the subject of another man on account of these ranks and desires, although he is the like of him in humanity. Two things which are alike or similar become opposed to each other. This subjection is of two kinds—One like that of a slave to his master or of the subjects to the king; the other is the subjection of a king to his subjects, as the former has to attend to the business and interests of the latter. Some kings attend to the promptings of the desires of their own Nafsi-Ammara (b), and some understand their own duties and

(a) Math. VI: 19-21.

(b) "Studies in Tasawwuf" p. 88.

responsibilities. God awards merit to these latter, just of the same kind as he awards to ulema and gnostics, who understand the realities as they are, for God is in the working and business of his banda, as He has said *Kulla youmin hua fis shan* (*Suratur Rahman* LV : 27). "Every day He is in a different manifestation". God alone is worshipped in every manifestation, hence He named Himself, *Rafi-ud-darajat*(a) "exalted in ranks—" (and not in one rank). Hence God said "Worship Him alone" (*La tabudu illa iyyahu*) in different ranks, in higher and higher gradations, the highest grade being the desire of Nafs. This latter is worshpped for its own sake ; even God is worshipped by the promptings of desire. The worshipper is always under the influence of desire.

The true gnostic is, therefore, one who sees every worshipped as a manifestation of God ; hence every worshipped gets the name of *ila* (God), inspite of its own name of a stone, or a tree or an animal or a man or an angel. This latter name is the individualization of that manifestation in Uluhiyyat (Divineness)—which is the particular manifestation of all the ranks of God. Those who said *Ma nabuduhum illa liyu qarribuna illahi zulfa* (*Suratuz Zumar* XXXIX : 3.) "We do not worship them except that they take us nearer to God.", did not realize that they worshipped only one out of several and innumerable manifestations. They raised only one manifestation to the rank of Uluhiyyat. They said in the case of the Prophet (peace be on him) *Ajalal aalihata ilahan wahidan inna hadha la shayuu ujjaba.* (*Suratul Sad* XXXVIII : 5.) "He has converted all

(a) Studies in Tasawwuf p. 93.

gods into one God. This is a matter for surprise." These people had taken their stand on the multiplicity of forms. The Prophet asked them to give out the names of their gods, (*Qul summu hum*). They gave out the names, and each name had a reality behind it. Gnostics ignore forms in accordance with the faith they have brought in the Prophet, although they realize that idolators worship the one God in all these forms. *In kuntum tuhibbunalla fattabi wuni yuhbibkum allahu* (*Alai Imra* III : 30.) "If you love God, follow me ; God will love you". God's dhat is imperceptible, *La tudrikuhual absar wa hua yudrikul absar* (*Al Anam* VI : 104) "sights do not see Him, and he sees the sights," (as He is immanent in them), just as sights do not see the souls. God is *lateeful khabir* (*Al Anam* VI : 104.), "Subtle and knowing." His knowledge is *dhowqi*, and such knowledge is an illumination in forms. Forms are essential for His illumination ; and illumination is essential or the manifestation of forms. Thus one who sees an illumination worships the form in which he sees it, being actuated by his own desire.

NOTE :—In this Fas (bezel), the Shayk takes occasion to discuss the subjects of Idolatry, the social and political question of the ranks of men, and God's working in the world.

It is not known who Samari, tha maker of the golden calf was. Some consider him to have been the ancestor of the tribe that in later years inhabited Samaria and were known as Samaritans. (a) Some consider him to have been Aaron himself ; for he was the keeper of the children of Israel or the vizier (burden-bearer) or Imam of Moses, during the latter's absence on the mount ; the word Samari having its derivation in the Hebrew verb *shamar, to keep*. But this is inconsistent with the Quranic ver-

(a) Sir Saiyid Ahmed's Tafsir-ul-Quran Vol. III, p. 252.

sion, for it was Samari alone that was punished, obviously by ostracism and treated as a leper of the society. His name is said to have been Moosa ibn-i-Hansar of the tribe of Samaritans. Rabbi Geigers (a) says "This was perhaps Samael, supposed by the Jews to have been helpful at the making of the calf". Rabbi Jehudah (b) says "Samuel entered into the calf and he was loving to mislead Israel."

Moses was angry with Aaron because he had not seen the unlimited tajalli (illumination) of God in the limited golden calf. He had not realized the unlimited in the limited. Gnostics see the immanence of the unlimited existence in every limited object. To them the limited is not the *ghair* (other) of God. The worship of idols is made *haram* (prohibited) by the shariat, because idols are considered as the ghair (other) of God, *Gushan-i-Raz says.*

Brahmin gar bi danisti ki bat chist
Na danisti ki but ghair az khuda nist.
If the Brahmin knew what idol is,
He would have known that it is not the "other" of God.

Even if they are considered as the ayn (reality) of God, it is *haram* in the shariat, because all other innumerable manifestations of God are ignored in view of this one manifestation ; God is *Hual-kul*; the Totality in the totals, as Abdul Karim Jili has put it. Hence Prophets taught the worship of One Absolute God only. In worshipping an idol, the idolators worship the individuality of the object and not the Isness of God that pervades it. Hence when the Prophet (peace be on him) taught *La ilaha il Alla* (there is no God but God), the Quraish were taken aback "what has he (Muhammad) turned all gods into One God" (*Suratu's Sad* XXXVIII : 5.) The plea of the Quraish that their gods take them nearer of God is unacceptable ; for their gods stand in need of help, and "God is independent of the worlds"

(a) "Judaism and Islam" translated by F. M. Young p. 131.
(b) Canon Sell's "The Talmud, Mishnah and Midrash" p. 48.

Allahu ghaniyun anil alamiu. The Dhat of God does not come within the ken of observation, It is known by internal enlightenment and intuition. *La tudrikul absar wa hua yudrikul absar* (*Al Anam* VI : 104.) "Sights do not see Him, He sees the sights". Tajalliyat (illuminations) are, however, to be seen in all grades from causal to soul-worlds, and even up to Ahdiyyat (i.e. *Haqiqat Muhammadi*). The tajalli in its unlimitedness is, however, to be worshipped and not in its form. When Abraham saw tajalli after tajalli in limitedness, he called each tajalli His God, and when it disappeared, he rejected it saying *La uhibbul afilin* (*Al Anam* VI : 77.) "I do not like that which sets" (a).

God is manifest in all grades of Asmai-Kiyani (mundane names), which are the counterparts of Asmai-ilahi. His name *Rafiud darajat* (exalted of ranks) and not *Rafiud-daraja* (exalted of rank) is the last grade of the latter The ism-i-kiyani that is the outcome of this name is Insan-ul-Kamil, (perfect man), the one who recognises His tajalliyat in all ranks. Hence the Prophet said "If you love God, follow me, and God will love you".

The ashes of the burnt calf were thrown into the ocean, in as much to say we have to observe the ocean and not the particles that are in it. This calf had its origin in gold. Gold is *maal* (property), that which draws your *myl* (inclination) towards it. It become our object of worship, if we allow it to draw us towards it. *Wa ma min dabbatin illa hua akhizun bi nasiyatiha hadha rabbi ala siratin mustaqim* (*Suratu Hud* XI : 56.) "There is no creeping creature, whose forelock is not in the hands of its rab (god) and that rab is in the right path." No man becomes subject to another man, unless there is defection in one and perfection in the other in a particular aspect. Hence the Quran has said *Wa raffaa bazukun ala bazin darajat.* "We have exalted some over some others in ranks". And this occurs amongst those who are of similar kind. The subordination of the subjects to the king, and the subjection of the latter to the former are a

(a) Studies in Tasawwuf p. 81.

result of want on one hand and perfection on the other. If the king discharges his duties perfectly, he gets the same merit in the sight of God, as a gnostic does in his *irfan* (spiritual knowledge). Like His creatures God is also working in the world, *Kullu youmin hua fis shun* (*Ar Rahman* LV: 29.) "Every day declares His glory."

Kar kun dar kargah bashad nihan,
Tu birow dar kargah binush ayan
The worker is hidden in his factory,
You enter into the factory and find him at work.

The world is not *natura naturata*; the clock wound up to run out its course; nor is it *natura naturans*—the clock going of itself. Nature is the third ism (name) in the asmai-kiyani (mundane names—which have creature aspect) and is the name given to the observed course of working the jawhar-i-Haba or the root of the five elements (or of matter in mainfestation aspect). It is the work-shop of God. "God is godding or ruling" in his Kingdom, *Tabarak al ladhi bi yadihul mulku wa hua ala kulli shayin qadir* (*Suratul Mulk* LXVII: 1.)

Kar sawz-i-ma daruni kari ma,
Fikri ma dar kari ma azari-ma
The providence is in our work,
Our anxiety in the work is only a tribulation to us.

The king who discharges his duties as such, is called *Dhil ulla* "the shadow of God," as he is doing his work after the manner of God.

CHAPTER XXV

THE WISDOM OF MOSES (Fasi-i-Moosawiyyah)

The wisdom in the slaughter of the infants of Bani -Israel by Pharoah consisted in the souls and faculties of the slaughtered infants helping the soul and faculties of Moses; for each of these infants was killed under the impression that it was Moses himself—and these were pure souls in the way of submission to God (Islam). Thus was Moses the composite of all these souls. Such was the peculiarity of the soul of Moses, which was not found in any previous prophet. A smaller object exerts influence and control over a larger object; an infant has control over his elder, who plays with him and descends to his level; this is owing to the station of the infant in life, the infant being fresh from and nearer his rab than the elder. The Prophet (peace be no him) used to uncover and expose his head to fresh showers, as they were recent arrivals from God. Rain had captivated the Prophet on account of its nearness to God; and also as "God had made every thing alive out of water" *Wa jaalna minal mai kulla shayin hiyyin (Al Anbiyya* XXI : 30). The wisdom in the mother of Moses launching the ark of Moses upon water, consisted in the ark representing his causal body; and the water, the knowledge which his nafs was to acquire through that body. God acquires rest through this ark of the body. Thus God acquainted Moses that soul does not work up the body except through the body; and so also He does not work up the world except through the world itself or through the forms of

His names (asma), e. g. He brings out the offspring through the parent. So also effects depend on causes. Therefore God said in the case of Adam that he is a composite of all His 'beautiful names' (*asmai-husana*); and that he was created in His form, *Khalqa Adama ala suratihi*; and the realities that are outside him and that form *Alam-i-kabir* (macrocosm) are the details of these asma ; the perfect man is the soul of the world; and he controls the materials and spiritual forces of it. *Wa sakkhara lakum ma fis samawati wa ma fil ardhi jamian minhu* (*Al Jasiyah* XLV : 13). 'He has placed under your control whatever is in the heavens and whatever is in the earth, all from Himself." Whoever understands this by intuition and ecstasy is a perfect man ; and whoever does not understand this is a man in form and animal in reality.

The throwing of the ark in the river was obviously for Moses' destruction ; but in reality it was for his safety. Thus was Moses saved, just as souls are saved from the death of ignorance, *Awa ma kana miyyatan fa ahyaynahu wa jaalna lahu nuran yamshi bihi finnas* (*Al Anam* VI : 123). "Whoever was dead (i. e., by ignorance), We revived him, (i.e. by knowledge) and sent along with him a light by which he walks among men." This light is right guidance, which leads him to a state of blessed wonderment; which is a state of agitation of life and has no rest in it, and no death in it. This is that existence of God, which is manifest in the multitudinousness of asma, and which is transitory in nature. God is one; homogeneous in Dhat, and multitudinous in His asma or faces ; just as noumenon is one and displays several phenomena. This display of faces is

called a tajalli; and God is manifest in these faces.

When the wife of Pharoah rescued Moses, she gave him the name Moses, from the Coptic words *Mu water* and *se, tree*; since the ark of Moses was held up near a tree. Pharoah conceived the idea of slaying him, but his wife dissuaded him under inspiration, and said *Innahu qurratul aynin li wa laka* "He is the coolness of mine eyes and of yours" He became the coolness of the eyes of Pharoah, in as much the latter brought faith in God, and became free of shirk before he was drowned. God took him away when he was of clean heart and had no opportunity of committing further sins. Submission to God (Islam) blots out all sins. Thus both Pharoah and his wife were benefited through the instrumentality of Moses. The heart of the mother of Moses became free from grief, as God had made the milk of wet-nurses *haram* (prohibited) to Moses; and he took only to the breast of his mother. The real mother of a child is only the woman who suckles it, and not the one who gives birth to it. The child in the womb feeds on the menses of the female, without the latter's will and intention. If the menses are not thus utilized, the female would become sick and suffer. Thus the child in the womb is a source of blessings to the mother; not such is the case of a wet-nurse, who intentionally suckles the child to give him vitality and permanence.

Moses got relief from the ark of the body, in as much as he tore off the veils of darkness by the knowledge (water) to which he was consigned. God tried him in several ways. (a) First, the slaying of the Copt

(a) Vide *Suratul-Kahf* XVIII verses 71 to 77 for details.

(Egyptian), in which fear did not enter into his heart. All prophets are free from sin in their hearts. Thus also, Khizr slew a boy and Moses questioned him about it, and did remember his own act. Khizr reminded him about his slaying of the Copt, in as much as to say that prophets' acts are inspired by God and do not emanate from themselves ; so also the making of a hole in the boat by Khizr was a design for its safety and not for its destruction, like the apparent object of launching the ark of the infant Moses ; which was really for its preservation and not for its destruction.

Moses fled from Egypt out of fear This fleeing too was a motion for the preservation of life. Life is a display of motion from quiescence, which is *adum* (nothingness) towards external manifestation. God has made us aware of the fact in the hadith uttered by the Prophet (peace be on him) *Kuntu kanzan mukhfian fa ahbabtu an ourifa* "I was a hidden treasure and loved to be known" If there were no motion of love, the world would not have come into being from *adum* (nothingness). The world came out of its station in the knowledge of God into externality. This motion is of love ; so that God knew Himself both in His eternal aspect as well as in His transitory. In the first aspect, "He is independent of the world" *Wa hua ghaniyun anil alamin, (Suratu Aali Imran* III : 96). His knowledge becomes perfect by both these aspects ; so also is the case with Existence. One aspect of it is eternal, and another non-eternal. The first is the existence of Dhat, and the second is the existence in the forms of the world, which are stable in knowledge. This latter is named non-eternal; and in this, God manifests Him-

self as forms of the world. God removed the restlessness which the asma had owing to the non-manifestation of their effects, by manifesting them ; for God loved the removal of this restlessness. Moses loved his safety by his motion of flight, as he explained to Jethro of Median, to whom he was introduced by his two daughters, whom he had helped at the well, by drawing water for their sheep without taking any hire from them. Khizr explained to Moses that the repair to the wall, without receiving hire for it, was for the sake of the repair itself without any further object.

Pharoah asked Moses *Ma rabbul alamin* (*Suratus Shuara* XXVI : 23). "What is the reality of the Lord of the worlds"?

This question was not out of ignorance, it was a question of test, for Pharoah knew what a prophet was expected to answer.

Moses did not answer him in terms of genus, species and differentia ; but said—*Al ladhi yazharu fihi suwarul alamina min ulawin wa huwas samai wa siflin wa huwal ardu wa ma baynahuma in kuntun muqinin*— "He is the Lord of the world, in whom become manifest the forms of the highest, which is the heaven and the forms of the lowest, which is the earth ; and whatever is between them, if you are true believers"

Then said Pharoah *Innahu la mujnun* (*Ibid :* 27). "This is a mad man."

Then to shew his additional knowledge, Moses added *Rabul mashriqi wal magribi wa ma baynahuma in kuntun taqilun* (*As Shuara* XXVI : 28). "The Lord of the east and west" i. e. the Lord of the things manifest and of the things hidden and whatever is between them, if

you are men of reason. Thus Moses first appealed to the spiritual discernment (*kashf*), and then to the reason of his audience.

Pharoah said *Wa ana anta bil ayni wa ghayruku bir rutbati* "I and you are one so far as reality is concerned, and different so far as rank is concerned." Then said Moses *awalau jituka bi shayin mubin* (*As Shuara* XXVI : 30). "What even if I bring to you an obvious sign (i. e. a miracle)" Then Moses threw down his rod, which immediately turned into a serpent. This was the form of the sin of Pharoah in having rejected him. When the enchanters of Pharoah threw down their ropes, which became serpents, the serpent of Moses swallowed them all ; as his serpent had then assumed the form of the nafs of Moses, (which was *Nafs-i-mutmainna* (a) which swallows up *Nafs-i-ammara*); for God turns sins into goodness" *yubaddi lullahu siyyatihim hasanatin* (*Al Furqan* XXV : 70).

The enchanters brought faith in the God of Moses and Aaron. Therefore Pharoah addressed to them and said *Ana rubba kumul aala* (*An Naziat* LXXIX : 23). "I am your supreme Rab" i. e. although all (men) are rabs in some respect or other, I am your supreme rab, in virtue of my having rulership over all other rabs. The enchanters said "you are supreme in the life of this world, so do what you please". Although so far as reality was concerned, Pharoah was the reality of God in the stage of Ahadiyyat, yet outwardly his aspect was the face of Pharoah. The cutting off of the hands and legs of the enchanters was already there in their "realities

(a) Note :—Vide *Studies in Tasawwuf* pp. 87 and 88 for a detailed account of these terms.

stable in the knowleqge of God" (*ayan-i-thabita*). These realities acquire their outward realization in the same state in which they are in knowledge; for *ayan-i-thabita* are God's words; and in God's words there is no change" *La tabdila li kalimat illahi* (*Suratu Yanus* x: 64). The outward objects are the words of God in their outward expression. They are eternal, so far as their stability in God's knowledge is concerned; and they are transitory, in their own existence and manifestation.

Faith at the time of death is of no avail, so far as this world is concerned. It was specially of avail in the case of the followers of Jonah as recorded in the Quran-i-Shareef, for in their case an impending calamity was averted by faith. It is, however, of avail for the next world. Therefore Pharoah was taken away immediately after he had brought faith. Pharoah was not sure of his own destruction; as he had seen the believers (i. e. the Israelities) pass dry-shod through the sea, by the way, which was opened by Moses having struck his rod. His salvation in the next world was secured, though his destruction here was inevitable. His body was finally discovered, so that his people knew that he had not hidden himself. God does not take away the soul of anyone until he or she has brought faith in Him; except in the case of sudden death, in which the outgoing breath does not return, as in the case of one whose head is suddenly struck off from behind, and whose soul is wrested away in the condition in which it was either of faith or of infidelity. That one will resurrect in that very condition; while a man who dies a natural death sees the state of the next world before his death and becomes a believer.

God spoke to Moses from fire, as Moses was in search of fire. If He had spoken from anything else, Moses would have turned away from Him.

NOTE :—When Pharoah ordered the slaughter of the newly-born male children of Israel, he was under the impression that each male-child was Moses itself i. e. the child that was to bring about the destruction of his nation. The destruction of the powers of these children added to the power of Moses in strength, knowledge, will etc. Since the weak influences the strong as a child controls a big man, the souls of these children influenced and added to the powers of the soul of Moses. Such influence is technically called *buruz*; it is not *tanasukh* or reincarnation, in which a departed soul is said to assume a fresh body on earth.

On this principle, the ceremony of *aqiqa* is performed in the Islamic world. When a child is seven days old, two sheep are slaughtered in the case of a male child, and one in the case of a female child (vide *Mishcat ul Masabih* XVIII C. 3).

The ark of Moses was laid on water i. e. his body was laid on the knowledge, which it was to acquire by means of that body, i. e. the practical knowledge of the world.

The Divine asma (asma-i-ilahi) were in agitation till they got their manifestation in mundune asma (asma-i-kiyana); and thus found their *sakina* (*schkena*) or resting place. The *marbub* (the manifested) are the resting ground of their *arab* (plural of rab, the manifestor). Thus the asma of God found rest by manifesting the world i. e, bringing out forms from the internality of knowledge (of Himself) into externality of observance (*shuhud*) of Himself.

The Dhat animates the world just as the soul animates the body. The Dhat first animated the sifat (attributes) by which process, the latter assumed the forms of asma-i Ilahi (the Divine names); this is called Faizi-Aqdas.

Then the Dhat animated the asma-kiyani (mundane names) through asama-i-ilahi, i.e. by this process the latter to reach their own perfection manifested the forms of asmai-kiyani. This is called Faiz-i-Muqaddas (the holy breath). Thus God planned the world, through the forms of the world itself which were the forms of the sifat and asma of Dhat; as in the hadith. *Innallaha khalaqa Adama ala suratihi* "God created man in His own form." The ayani-thabita are within Dhat in one respect and out of It, in another. In the latter aspect, as asmai-kiyani they are liable to obliteration and in the former as asmai-ilahi, they are eternal *Kullu man alayha fan wa yabqa wajhu rabbika dhul jalali wal ikram* (*Ar Rahman* LV : 26) "Whatever is on It, is to be annihilated ; Eternal is your Lord, with His glory and beauty".

Moses fled from Egypt. Motion signifies life. He fled from destruction towards life. Eternal life means eternal motion for the soul. "Those who are killed in the way of God, are not dead but alive". *La tahsaban al ladhina qutilu fii sabi lillahi amwatan bal ahyaun* (*Alai Imran* III : 168).

Abdulla-ibn-i-Masud has related the hadith "that the departed believers live in the crops of green birds, which fly about among the green trees of the Paradise" Thus those in paradise will have eternal life moving about from *maqam* (station) to *maqam* of spiritual elevation. They finally reach the *maqam* of blissful wonder (Tennyson's transcendental wonder) as opposed to those who will be in the wonderment of darkness *Mon kana fii hadhihi aama fa hua fil akhiratil ama wa azallu sahila,*" (*Bani-israel* XVII:72) "Whoever is blind here, will be blind in the hereafter, and in a still worse way" i.e. will go down from darkness to darkness, as the author of Shar-i-Muwafiq explains. *An man kana miyyatan fa ahyaynahu wa jaalna lahu nuran yamshi bihi finnas.* (*Al Anam* VI : 123). "We gave life to that man who was dead, and gave him a light by which he walks amongst men."

When Moses reached the region of light in the valley of Tawa, the command to him was *Fakhla naliyka innaka bil wadil*

muqaddas-i-tawa" (*Ta Ha* xx : 12). "Remove your sandals, for you are in the twice sacred valley (towa)" i.e. remove your wordly encumbrances. Some say that the sandals of Moses had straps of leather of a goat that was not slain in the name of God and ceremoniously ; and hence unclean.

Moses did not take to the breast of wet-nurses, but took to that of his own mother, Yakid (Jochebed of Exodus 6-20). This is an indication that his shariat (laws) was to be original and not one derived from that of any previous prophet. The woman who suckles a child is really a greater benefactor to it than the mother herself, who does not suckle it; and who herself was benefited by it, so long as it was in the womb. Muhammad (peace be on him) had therefore an intense grateful regard for his foster-mother Bi Bi Halima.

Moses possessed knowledge of the external world, and Khizr that of the internal. Hence the meeting of Moses and Khizr as mentioned in *Suratul Kahf* xviii : 65 to 82. While in this journey, Khizr made a hole in a boat, slew an innocent boy, raised a wall in a town which had refused hospitality to both of them. Moses had no patience and asked Khizr question after question on these subjects ; and finally there was the parting between the two. By these acts of his, Khizr wanted to remind Moses of his slaying the Egyptian, of his coming out of the ark and of his not demanding hire for watering the flock of sheep of Jethro's daughters at the well. These acts of Moses were from inspiration from God, although he was unaware of it; so were the acts of Khizr. Prophets are sinless, and whatever proceeds from them has no personal motive at its back.

Jesus Christ said "I came not to send peace but a sword" (Matt. X 34 & 35). He sent a herd of swine into the sea (Matt. VIII 28). St. Paul wrote to the Galatians that Christ "was made a curse for us (Gal. III 1-3) ; Sri Krishna urged Arjuna on the battle-field of Kurukshetra to fight and kill. Muhammad (peace be on him) fought his *ghazwas* and *saariyas*. When in the battle of Ohud, his

forces killed the enemy, and he threw a handful of dust at them, it was said *Falam taqtuluhum wala killannallaha qatalahum, ma ramayta iz ramayta was la kinnallaha rama* "When thou slew them, thou didst not slay them, it was God who slew them ; it was not thou that didst smite them, but it was God that smote them" (*Al Anfal* VII : 17).

They were in the state which the Sufis called Qurbi-Farayad, in which they are the agent and God is the actor. Sometimes when an act emanates out of their forgetfulness, the prophets feel sorry for it ; as in the case of the Prophet (peace be on him), and Ibni Ummi Muktum (Abdullah son of Shuraih) "He (the prophet) frowned and turned his back because there came to him a blind man". (*Suratul Abasa* LXXX). Prophets are internally sinless and their acts proceed from God. The slaying of the youth, the drilling of a hole in a sound boat etc., were apparently acts of sin, as they were acts of destruction,) ; but in reality they were for the safety of others. When one improverishes his nafs by prayer and fasting, the goal is the safety and enlightenment of the very same nafs.

When Moses appeared before Pharoah, the latter asked him *Faman rabbakuma, ya Moosa* (*Ta Ha* XX : 49). "And who is your Lord, O, Moses ?"

Moses said *Rabbus samawati wal ardi wama baynahuma in kuntum muqinin* (*Suratus-Shuara* XXVI : 24). "The Lord of the heavens and the earth, if you are believers".

Here in this book, the Shayk has added the word *suwar* (forms) which is not in the Quran ; but which is his interpretation of the text ; such interpretation has enabled him to construct his doctrine of Tanazzulat (emanation) explained in the chapter on his life.

Pharoah said to those around him *Ala tastamuun* (XXVI : 24). "Do you not hear."

Then said Moses *Rabbul mashriqi wal magribi wama baynahuma in kuntum taqilun* (*Suratus Shuara* XXVI : 23 to 28). ' The

Lord of the East (things mainfest) and of the West (things hidden), if you are men of reason." Pharoah asked Moses about the nature of God, not through ignorance but to transfix him on the horns of a dilemma.

If Moses had attempted a definition of the Dhat (or Reality) of God by giving out His attributes, then Pharoah would have said that Moses was mad; and if he had given a definition, he would have said that he was not a *rasul* (messenger); the reality of God is *sui generus* and cannot be brought under genus, species and differentia. Moses gave his reply by referring to the signs and actions of God in the world i.e. He is the rab or nourisher of the sky and the earth, and whatever is between them, and that He is manifest in the objects heavenly and earthly, which are forms in His knowledge or that He is one in whom objects manifest themselves. Pharoah understood this, his audience did not; Moses thus first appealed to their intuition, and then to their reason, when he said "He is the Lord of the East and West," that is, He is *Huaz zahir*, (*Al Hadid* LVII : 3) ' the external,' and *Hual batin*, the internal : the east and the west are where the sun rises and sets respectively i.e. where objects become manifest and get hidden i.e, The manifest world is the east and the hidden world is the west.

This is the very same idea as was expressed in Deuteronomy 33-2. "The Lord came from Sinai and rose up from Seir unto them, He shined from the Mount Paran", and was sung by Habakkuk (Haba. III : 3). "God came from Teman and the Holy One from Mount Paran, Selah, His glory covered the heavens ; and the earth was full of His praise".

Then retorted Pharoah ; "If the world is the external aspect of God, and I am of this externality, I am the external aspect of God and the reality of God, and I shall send you to prison i.e. I shall hide you from men and send you to dust, *Ana rubba kumul ala* (*An Naziat* LXXIX : 24). "I am your Supreme Lord" i.e. the reality of God is in each and every one. "Ye are gods"

said Jesus Christ (St. John X: 35) i.e. Ye are asma, of which God is the reality. But since I have rulership as well, I am your *Supreme* Lord" said Pharoah. This was as much as Caesar had said "I am your unconquerable God".

When Pharoah was obdurate, Moses resorted to his miracle. The rod of Moses showed itself as a serpent i.e as the *nafsi ammara* or sinful nature (*Suratu Yousuf)* XII:53) of Pharoah; and then showed itself as *nafs,-i-mutmaina* of Moses (*Al Fajr* XXXIX: 27), the higher state of this nafs, when it swallowed up the serpents of the enchanters. Some consider this to have been a visionary state and some, like Ibni Khaldun, take it as an aid from the spirit of God (a).

Pharoah had salvation in the next world; forAasia, the daughter of Mikahem, and wife of Pharoah, said under Divine inspiration when she found him in the ark *Qurratul ayni li wa laka* (*Suratul Qasas* XXVIII : 9) " He is the light of your eyes and of mine " When a person brings faith in the Unity of God with his or her consciousness intact before death, that person becomes Moumin or Moumina, and his or her sins are foregiven. But when a person is killed all on a sudden and loses consciousness, without having had an opportunity for repentance, the sins stick on. Hence the Muslim before giving up the ghost, repeats the *Kalimai-Tawhid* within the hearing of two witnesses. When Pharoah saw the children of Israel passing dry-shod through the sea, he brought faith in the Lord of Moses and became a believer and his sins were forgiven. Repentance is not, however, of any avail in this world in the case of calamities that come over one on account of sins.

The body of Pharoah (Ramases II) was finally washed ashore (*Suratu Yunus* x : 92), to show that he had not hidden himself, but was punished for his sins in this world, although he obtained salvation in the next. Muslims are prohibited from

(a) Sir Saiyid Ahmed's Commentary on *Suratul Araf*, 216.

calling any one a "man of hell", for we are unaware of his last moments.

In this case, the hadith of the Prophet (peace be on him) finds its justification. In the rather early part of his mission, the Prophet ordered Bilal, his Negro slave, to announce in the streets of Mecca, *Mon qala laılaha ıl Allah dakhalal jinna.* "Whoever says there is no God but Allah will enter the Paradise" Once a man announces this faith in the unity of God with a contrite heart, his sins are washed away, and he enters the paradise, if he dies immediately. If he remains alive to commit further sins, they too are washed away with a sincere expression of repentance every time; as a Persian Poet says :—

Baz aas baz aa unchi hasti baz aa,
Gar kafir wu ghabr wu butt parasti baz aa.
Aein dargah ma dargahi na ummidi nist
Sad bar agar towba shikasti baz aa.
Come back, come back, whatever you are, come back,
If you are kafir, fire-worshipper or idol-worshipper, come back.
My kingdom is not a kingdom of despair,
A hundred times, if you have broken your repentance, come back.

Moses saw God in the form of fire, for he was in search of fire; and so people will find in the paradise the things that they are in search of, in this world—*houris* (beautiful female-servants) and *ghilman* (handsome male-servants) or Deydar (vision of God), as the case may be, according to the object of their search

CHAPTER XXVI

THE WISDOM OF KHALID (Fas-i-Khalidiyyah)

Khalid, the son of Sanan laid claim to the prophetship of barzakh (hades), which consisted in his coming back to this world to reveal the secrets of that state after his death. He asserted that he would reveal these secrets, with a view to corroborate the statements that the former prophets had made, if they dug out his corpse after he was buried and questioned him whether the affairs of the hades were conducted after the manner of this world (as the prophets had described). His object was to become a source of blessings to the whole world, if the whole world brought faith in all these prophets. He was a herald of the Prophet Muhammad (peace be on him), although he was not a prophet himself and had no mission of his own, but wished to have a share in the blessings in store for "the Seal of the Prophets." His nation did not however, turn him or at least his advice to good use. Here the questfon arises whether or not, God would recompense him with merit for his intention. There is no doubt that he would get the merit of his intention; but would he get the recompense accruing from the realization of that merit, of which there are instances in several places in the shariat of Islam? e. g., a person goes to mosque to perform namaz along with the congregation, he misses the latter, does he get *thawab* (recompense from God) for this? A poor man has the intention of doing good to others. He has not the wherewithals; does he get the *thawab* (recompense)

both for intention and action, as if the action has actually happened? The Prophet (peace be on him) has not definitely stated whether such an one gets the merit of both intention and action or only the merit of intention" (*Wa lam yanussan Nabiyyu alayhima wa la ala wahidin minhuma).* Obviously the merit of intention cannot be of equal weight with the merit of realization. Khalid bin Sanan had the intention of solving this problem, and therefore wanted to enter the hades and come back to his nation.

NOTE. This Khalid is not the same as the Khalid, the renowned Muslim general, who fought with the Persians and Romans. He was a seer who lived in one of the villages of Aden, shortly before the time of the Prophet (peace be on him). The story connected with him is as follows:

Once a fire emerged out of a mountain cave near Aden, and burnt down the fields and cattle of the villagers. Khalid drove back the fire, and himself entered the cave, telling the villagers that if they called him out after full three days, he would come back sound and healthy. They, however, had not sufficient patience, and called out after two days. He came out, but with a bad head-ache caused by their premature call, and gave out that he was doomed to die; and that forty days after his burial, a flock of sheep headed by a tail-cut ass would approach his grave. He also said that they had to wait till then, and re-open his grave; when he would rise up and give a description of things in the hades—a state said to be between *ajsam* (material-bodies) and *amthal* (thought-bodies) i.e., a state in which thoughts appear in forms.

Man after death, appears in that state, in the form of the thought he constantly and habitually indulged in, in this world, e. g. a greedy man assumes the form of a rat; an avaricious man, the form of a pig; a violent man that of a tiger (a). This is refer-

(a) Studies in Tasawwaf. p. 87.

red to in the hadith, *Mon tashabbuhu qowmin fa hua min hum,* " whoever assimilates the characteristics of a tribe becomes one of that tribe" This is in the lower arc of alam-i-mithal (thought-world) bordering on alam-i-ajsam (causal world). This was the hades into which Christ descended to preach to the spirits in prison, (a) with a view to reclaiming them, through the influence of his holy mithali body, from their prisons i. e. their unhuman forms and restore them to the original form of 'the image of God'; and to enable them to ascend to the next higher arc of alami-mithal bordering on alami-arwah; and then to enter alami-arwah itself, wherein soul-bodies dwell. Christ's causal body itself had become his mithali body and then his soul-body *Arwahina ajsadina, ajsadina arwahina,* "Our souls are our bodies and our bodies are our souls" in this stage, as Mawlavi Muhibulla of Allahabad would say. He had what the Sufis call *Kashful qubur* (illumination of the state of the dead in their graves). The Prophet (peace he on him) met in the night of mairaj (ascension) with Abraham, Moses, and other great prophets in the non-spatial (the fourth dimensional) region of arwah, (*wara ul waraa*) The lower arc of alami-mithal is called, alami-sifli (lower region i.e. the hades) and the higher arc, alami-ulawi (the upper region). (b)

When what Khalid had foretold actually came to pass, the people wanted to reopen his grave; but his sons stood in the way, as they did not like to become known to the world as the descendents of one, whose grave was reopened; his behest was not thus carried out; and he was not able to come back and explain how far a mere intention could secure a reward in the next world. When a daughter of Khalid called on the Prophet (peace be on him), he said *Marhaba ya binti nabiyin za ah qow-mahu,* "Praise to you, daughter of a nabi, whom his nation turned to waste."

(a) Galatians IX-9 and I Peter III-19.

(b) Saiyid Shah Husain's *Zow-us-Shams.* p. 14.

CHAPTER XXVII

THE WISDOM OF MUHAMMAD (Fasi-i-Muhammadiyyah)

This is called the wisdom of Individuality, as Muhammad (peace be on him) was the most perfect man in the species of mankind. His mission began with nabuwat (prophetship) in the spiritual world, as per Hadith *Fa kana nabiyyan wa Adamu baynal mae wat tin* "I was Nabi, while Adam was yet between water and mud," and it ended with nabuwat in the material world, as he is the exponent of all the asma (names) of Adam. His existence displays a triuneness of self and of existence in the beginning and of manifestation at the end. Hence he said in the matter of love, *Hubbiba ilayya min dunyakum thalthun bima fihi, minath thulasi thumma dhakaran nisaa wat tiyba wa ju-elat qurratu aynihi fis salat* "Three things of your world have been made beloved to me, and of these three, he mentioned women, and fragrance; and said the "coolness of my eyes has been caused in prayer (salat)."

'Woman' has been placed before 'prayer,' for woman in respect of manifestation is a part of man, and the understanding of one's self is prior to the understanding of God which is the result of the understanding of self. *Mon arafa nafsahu faqad arafa Rabbahu* "Whoever understood his self understood his God" says a hadith. From this, you may infer either that since you cannot understand your self, you cannot understand God, or that every particle of creation is an indication of the reality which is the existence of

God. When women were beloved to the Prophet (peace be on him). he showed kindness to them; for the whole always tends towards its part. By this are expounded the doctrine of *Nafakhtu fihi min ruhi* (*Suratu Sad* XXXVIII : 173.) "Breathed unto him (Adam) from My breath," and the mystery of death; for God intensely expressed the desire of meeting those who are fond of Him, and said to David in respect of them. *Ya Dawoodu inni la ash addu showqan ilahim yani lil mustaqina ilayhi* " Oh David, I am very fond of those who are fond of me" This by way of special meeting with them. The Prophet in the Hadith of Dajjal has said *Inna ahadakum lan yara Rubbahu hatta yumuta* "None of you will see God, until you die" The position of man in this world thus stands in his way of Divine vision ; God therefore is irresolute in taking away the breath of a believer; as man abhors death and God abhors to do a thing abhorrent to him. He has therefore given out the pleasantness of meeting Him as the goal of man's life, and not the termination in death, since God has said *Wa labudda lahu min liqayi* "the believer has finaly to meet Me."

When God breathed His breath into Adam, He loved His own self, for He made man in His own image. The creation of man is from the four elements, which in his body appear as four humours. When the breath entered into this composition, a light appeared in it. Since there was dampness in the body, the light of the soul of man appeared to be of the nature of fire. This is why God talked to Moses from fire. Owing to the aptitude of the body, the light became fire, the breath of God therefore appeared as fire.

God took out of Adam another image which He called woman. When she appeared in his own form, Adam showed inclination towards her, just as one shows inclination towards one's own self; and the woman showed inclination towards him, such as one shows towards one's own self and one's own native land. Woman was, therefore, beloved of the prophet (peace be on him), just as one made in His own image (i. e. Adam) was beloved of God. And God caused the angels of light to bow before Adam, although they were higher in rank, having been created out of light. Thus the relationship of form was established between God and man, and man and woman. Man became the couple of God, and woman became the couple of man. Thus three individualities appeared : God, man, and woman. Man showed inclination to God, his original, just as woman showed it towards man, her original. This love of man towards woman is thus really his love towards God. Therefore the Prophet (peace be on him), the perfect man, said *Hubbiba ilayya*. The women "were made beloved to me" and did not say *Ahbabtu min nafsihi*. "I did love by myself" Thus the Prophet was qualified with the attributes of God.

When man loved woman, he become desirous of copulation, which is the real adhesion in the world of elements. By copulation, lust spreads throughout the organs and fibres of the body. This is why bathing is enjoined after this act; the purification of the body is to be the purification of it as a whole, just as man at the time of copulation had become *fani* (annihilated) as a whole. God is jealous that His banda (created) should not derive pleasure from other than Himself. Bathing

cleanses the banda, so that he reverts in imagination or in sight by such cleansing to Him, in whom he had really become *fani* (annihilated) at the particular moment. Such reversion is considered very necessary. When banda observes God in woman, his observance is of passive character; when he observes Him in his own nafs (individuality), that nafs having produced the woman, his observance is of active character. When he observes Him in such a way that the face of the woman disappears from his sight, his observance of God is of passive character without a mediary, but his observance of God in woman, as emanating from himself is of more perfect character; for then banda observes God both in His active and passive characters, he being of active, and she of passive character; this is far better than the observance of God in one's self without the face of woman.

Therefore the Prophet (peace be on him) loved woman. God cannot be observed without the medium of matter; as He is *ghani* (independent), and does not care to show Himself to the people of the world. When such is the case, the observance of God in woman is more perfect than in any other material object.

The principal way of observance of God is *Nickha* —copulation, which is the favour bestowed by God on the creature who was made in His form and appointed to be His vicegerent on earth. This creature is also the mirror in which He saw Himself—one in whom He breathed His spirit. The externality of this one is named the 'created'; while its internality is Himself. For this reason the internality of this creature moulds its externality, just as God moulds all forms from the

heaven to the earth, which are the highest and the lowest manifestations ; woman being the lowest manifestation. Hence the Prophet (peace be on him) used the word *Nisa* (women), a word which is always used in the plural number and which has also the significance of "being later" as she came later into existence than man; and he loved women, as they were thus lower in the ranks of manifestation. They have the same relationship with man regarding rank, as nature has with God. God manifested the forms of the world in Nature, by His attention which is called Nickha in the causal world, and will-power in the spiritual world. Whoever loved woman in this sense, loved her with divine love ; and whoever loved her out of lust, is debarred from this knowledge ; and to such an one, she becomes a figure without soul. Such an one does not know from whom he is deriving pleasure ; he loves the place of love, and not the reality of it. Just as woman is lower in rank, for God has said *wali lir rijali alayhinna darajatun* (*Suratul Baqarah* II : 228.) "As for men, they are higher in rank than they (women)", man is lower in rank than God, who made him in His form ; this owing to the devolution of Dhat. God is the first active principle, and form, the second and ayan-i-thabita (realities of the world in God's knowledge) come next, and they are differentiated from each other. As Muhammad (peace be on him) loved God, he loved women, God's forms in His lower rank. Nature is nothing else than the breath of God, into which forms lower and higher have been made immanent, and made to appear as the phenomena of the world.

The Prophet (peace be on him) brought in 'fragrance' next to women in the hadith. In women there is the fragrance of creation, the proverb is *Atyabut tivbi enaqul habib* "the sweetest fragrance to the lover is the embrace of the beloved."

When God created the prophet (peace be in him), the prophet stood before him in passivity ; and the world was created out of him ; and God breathed His breath into him, which was fragrance itself. Hence the Prophet loved fragrance and gave it the place next to women. Since fragrance was the essence of creation, which is God Himself, it became beloved to the prophet, who found fragrance in everything. Evil odour is not evil in its own nature. It is fragrance itself to itself. The reality of everything is sweet ; evil is an aspect of the reality's manifestation. A thing becomes evil, when it disagrees with one's temperament; or when it causes injury to one or when it is contrary to the shariat. Good and evil cannot disappear from the world, God's grace is in both. An evil thing is good in itself, and regards good as evil from its view-point ; just as a dung-hill beetle regards dung as fragrance, and dies when it is exposed to the sweetness of a rose-flower.

The third thing that signified individuality is *salat* (prayer). The prophet, (peace be on him) said "the coolnese of my eyes is secured in *salat* (prayer)", which is the observance of God ; it is a dialogue or communion between God and man. God has said *Fadh kuruni adhhurkum* (*Suratul Baqarah* II : 152.) "You remember Me, I remember you." This salat is divided between God and man into two halves; one half for God

and the other for man" as mentioned in the hadith *Qusimatis salatu byni wa byna abdi nisfani, fa nisfuha li wa nisfuha liabdi.*

When the banda says *Bismillah hir Rahman nir Rahim*—"In the name of God whose grace is universal and also particular."

God says "My banda has remembered Me."

When banda says *Alhamdu illahil Rabbil alamin* (*Suratul Fatihah* 1 : 1) "All praise to the Lord of the worlds."

God says "My banda has praised me."

When banda says *Maliki youmiddin*, "Sovereign of the day of judgment."

God says "My banda has left all his affairs with Me."

The above half relates to God.

Aeyyaka nabudu wa iyyaka nastiyin. "We serve Thee and seek thy assistance."

This verse is participated between God and man.

Ihdinus sirat al mustaqim. "Teach us the right path"

These are things prayed for by the banda.

Thus the recitation of the Suratul-fatihah in salat is *wajib* (necessary) ; its omission vitiates the prayer. When prayer is communion between God and man, God becomes the co-sitter (comrade) of man, as stated in a hadith sahih, *Ana jalisu mon dhakarni.* "I am the co-sitter of one who prays to Me." Whoever becomes co-sitter of God, he sees Him, if he is one with keen vision (*basr-i-hadid*). Thus salat is the vision of God. If one does not possess such vision, he does not see Him. If one in salat does not see him, he must at least have the faith that he sees Him. At the time of

prayer, he must attend to his *Qibla* (point in front of him) and see what conditions dawn on him.

In salat, he is the leader (imam) of those who pray behind him or in their absence, of the angels who take their places (as stated in a hadith): and thus he becomes a *rasul* (or messenger) of God and His spokesman; for when he says *sami-allahu li mon hamida* "God has heard the praises of him who praised Him," he apprises his self or those behind him that God has heard the words of those who praised Him. Then His followers or angels say *Rabbana lakal hamd* "O our Protector, the praise is entirely due to you"—the great excellence of salat consists in God uttering through the tongue of His banda, the words *Sami-allahu li mon hamida* "God has heard the praise of one who praised Him." Whoever does not have this beatific vision, has not reached the goal of prayer and has not obtained the "coolness of eyes." There is no ordinance of shariat of the same kind as salat, for in salat attention should not be diverted to anything else, even of a compulsory religious nature; so long as it lasts; God has also said *Innas salata tanha anil fahshai wal munkar* (*Suratul Ankabut* XXIX: 45) "Salat (prayer) stands in the way of all shameless and abominable acts". The remembrance of banda by God is, however, a much superior grace, *Wala zikrullahi akbaru.*" This dhikr is when God answers his banda, as already explained, when the latter praises Him in his salat, "for God knows what you do (in your salat)" *Wallahu yalamu ma tasnawun* (*Suratub Ankabut* XXIX: 45) and "whether you have lent your ear and have been observant" *Aw alqas samaa wa hua shahidun* (*Suratul Qaf* L: 37.)

Salat indicates the motion of the world from '*adum*' towards 'external existence' This motion is of three kinds:—straight, when the bands stands up in *qiyam* (standing posture in salat); horizontal, when he bends in *ruku* (bending posture); reversed, when he reverses his body in *sojud* (prostration). The first posture refers to his existence as man; the second, to his existence as beast; and the third, to his existence as vegetable. A mineral has no motion of its own, it requires an extenal impact.

The Prophet (peace be on him) said *Juelat qurratul ayni fis salat* "The coolness of my eyes has been secured in salat" That is, God's tajalli (illumination) on banda is bestowed by Him as a gift and not obtained by the banda as something due to him. When this tajalli (illumination) is a gift from God as a favour, *mushahada* (vision of God) is also a gift from Him of the same nature And this vision of the beloved brings coolness to the eyes. If you derive the word *qarra* from *istiqra* "steadiness," it means that at the time of vision, the banda's eyes become steady and concentrated. The banda sees Him either in a thing (as Moses saw Him in a fire, and the Prophet, in a 'beardless youth') or in other than-thing (in ones self); and his eyes become steady; hence the diversion of attention to an extraneous object is prohibited in salat. Satan tries to divert his attention in salat, so that he loses sight of his beloved; and "man knows his own internal condition best, although he may put forth excuses" *Fa balil insanu ala nafsihi basiratun wa lau alqa maadhira (Suratul Qiyamah* LXXV : 14).

God has also informed us that He is engaged in

salat (prayer) towards us. He becomes prayer-sayer (musalli) in His name 'Akhar' ('the last'), for this ism (name) of God comes in after the existence of the prayer-saying banda ends, and behind the entity of God whom the banda has created in his contemplation—or in his imagination. The imagined God is what banda has created for himself; Junayd has said *Lawn ul mai lawnal ina-e-hi*, "the color of the water is the color of its vessel." This is a very correct explanation of the above doctrine. This tajalli (illumination) is the God who prays and shows His tajalli, when we are at prayer. We will be nearer to God, according to our conception of Him i. e. He shows Himself in the form we conceive of Him ; and every thing is praising the all-patient and forgiving God, who is not quick in dealing out punishment. The form proclaims its own praise, as the Quran says *Wa in min shayin illa yusub bihu bi hamdihi (Suraiu Bani-Israel* XVII : 44.) "There is no thing that does not proclaim its own praise"—The pronoun here refers to 'thing' (*Faz zamirul ladhi fi qowlihi bihamdihi yawoodu ilash shav).* The man who proclaims the praise of God proclaims the praise of the one in his own conception, "the praise of the constructed is the praise of its constructor—"*Mon madah has saniyata fa innama madah has sawni*—The beauty and want of it in the constructed has reference to its constructor—the thing that proclaims itself, proclaims its Maker. If people understand this dictum of Junayd, they will accept the God of every believer, and observe God in every form and in all forms—every one's conception of God is according to his own idea and not out of his knowledge. God has therefore said through His

Prophet (peace be on him) *Ana inda zanni abdi bi* "I am near the idea which my banda has of Me" "That is, I appear to him, in the form, which he has conceived of Me." The banda may thus conceive of Him as limited or absolute—" the limited God is the one whom the heart of the believer contains" *Wa hual lahulladhi wasiah qalbu abdihi.* But in the heart of the believer, His tajalliyat (illuminations) dawn one after another, and not all at once. The Absolute God cannot be contained in anything, for He is the reality of everything, and it cannot be said that the reality contains its 'own self.'

God alone shows the right path.

NOTE.—This is called the wisdom of individuality, as Haqiqat-i-Muhammadi (the Reality of Muhammad—peace be on him) is the point in which all asma (or names) and sifat (attributes) of God are immanent, and from which they spread out like rays from the sun. Muhammad (peace be on him) is the manifestation of Ism-i-Azam, 'the great name'—the Shemhamphorash as the Jews called it—that was to be referred to, in silence amongst the Isaelites and not talked out. God individualized this ism in His knowledge—the very first individuality; and from this all other names emanated, as Gulshan-i-Raz says.

Buad nuri-i-nabi khurshid-i-azam

Gah az Moosa padid wu gah zi Adam.

The light of the Nabi is the great sun,

Sometimes it shone through Moses, and sometimes through Adam.

The ayn or reality of Muhammad (peace be on him) appeared first in the knowledge of God, which process is called Faiz-i-Aqdas (the most holy benevolence); and the realities of the world appeared in this reality, which process is called Faizi-Muquddas

(the holy benevolence) ; thus this reality is immanent in all realities of forms and specially prominent in those of the prophets ; like number one being immanent in all conceivable numbers in the world. The prophet (peace be on him) was the first form in the knowledge of God as referred to in the Hadith quoted by the Shayk, *Kuntu nabiyyan wu Adamu baynul ma wat tyn* "I was nabi while yet Adam was between water and mud" and he was last in the manifestations of prophets, *Khatim ul nabiyyin.*

Mr. J.C. Molony(a) says "Muhammad preached the doctrine of one true God to the idolators of Arabia; his words have been the life guidance of a hundred and eighty millions of men these twelve hundred years. 'There is no God but God, Muhammad is the messenger of God.' This is the faith of Islam. If I accept the first article, I do not see how I can deny the second. Only I would say a messenger, not the messenger."

Muhammad (peace be on him) is 'the messenger,' at least in the sense that the truth he taught partially permeated in some way or other, the teachings of the other prophets who appeared from the beginning of the world, like number one in other numbers, and fully realized itself in his own teaching *Ma badi nabiyyan* "No prophet after me" said the prophet *Al youma akmultu lakun dinakum wu atmontu alaykum niyamati* (*Suratul Maida* V : 3). "This day have I perfected for you your religion, and given you the full measure of My favour."

Again, the Kalima of Islam is (a) *La ilaha il Allahu Muhammadan rasul-illahi* "There is no god, but God ; Muhammad is the messenger of God". These sentences are taken out of different places in the Holy Quran, *Suratu Muhammad* XLVII: 19 and *Suratul Fath* XLVIII : 29 and placed in juxta-position, without an 'and' connecting them ; thus showing that the one idea flows out of the other, as a matter of course. The Dhat,

(a) A book of South Indian pp. 120 and 121.

(a) Vide for details "Studies in Tasawwuf" p. 23 and "The Secret of Anal Haqq", p. 12.

the Unknownable, was absorbed in Itself. When It instrospected into Itself, which implies a descent in Its own knowledge, It found Itself in a form; and in this form, It is known as Haqiqat-i Muhammadi (the reality of Muhammad) or Qalam-i-Aala (the Supreme Pen); and circumscribed in this form, It sang the praises of the Absolute Dhat, as Mir Hasan in his Methnawi has put it.

Karun pahli tawhid-i-Yazdan raqam,
Jhuka jiskay sajday ku awwal kalam;
Sar-i-lauh pa rakh bayazi jabin,
Kaha dowsra kowyi tujsa nahin.
Let me begin with the praise of Yazdan,
Before whom the Pen first bowed;
Placing its forehead on the tablet,
It uttered the words 'there is none like unto Thee'

While the people of his time, and subsequent times, had to say "Muhammad is the messenger of God," the Prophet himself said *Ana rasulullah* 'I-ness' is the messenger of God" i.e. the first "taiyyum" or limitation of God.

Wa fi anfusikum afala subsirun (*Suratul Dhariyat* LI : 21) "He is your individualities, you do not observe" *Laqad jaakum rasulun min anfusikum* (*Suratul Barat* IX-128) "Certainly a messenger has been sent to you in your individualities" This messenger is the 'I-ness' that manifested itself in the first limitation.

It has two aspects, one towards the Dhat; and the other towards the lower stages of the Dhat in devolution. In his Uruj (ascent journey), the Prophet reached up to this stage; but had his eye turned towards the Dhat and acknowledged himself during his prophetship as Its *abd* and rasul (servant and messenger); while Mansur-i-Hallaj and others of his ilk in their Uruj had their eyes turned towards the lower stages and exclaimed 'Anal Haqq (I am the truth). It is like two people ascending a mountain; one approaching the peak, says "I am still far off, though

in the bosom of the peak; I have no full idea of the mountain " *Ma arafnaka haqqa marifatika* " I have not knowledge of God to the extent that I should have had," said the Prophet ; and the other turns his eye downwards and says "I am on the peak, I have reached the goal". In his Uruj (ascent), Muhammad (peace be on him) realized the first aspect of Dhat (the I-ness) as the first explorer of the mountain referred to. At times, but only during his ecstatic moments, he is said to have given out *Ana-Ahmadun bila min* " I am Ahmad without a mim " that is " I am Ahad "; *Ana Arabun-bila ayn* (I am Arab without ayn); that is I am Rab (vide Introduction to the Secret of Ana Haqq p. XXVII for details). To him, the Dhat was still higher up and inscrutable. Thus in the Kalima, the I-ness is brought out as the first limitation of the Dhat in knowledge ; the first messenger or ray of light that streamed forth. Out of this stream, other streams issued ; hence the *ahadis* (Hadithes) *Ana min nurallahi wa kullu shayin min nuri*, " I am from the light of God, and all things are from my light " *Awwala ma khalaq Allahu nuri.* " God first created my light.' This light or ' I-ness ' is termed Nur-i-Muhammadi—the light of Muhammad ' the stage of Wahdat,' which directly influenced the soul of the Prophet (peace be on him); whereas in the case of other prophets, it influenced through asma ; as the Shayk has worked out in his Fusul Hikam.

The Kalimi of the Israelites was connected with hearing—Their Shema-Israel was " Hear, O Israel, Jehovah our Elohim is one Jehovah," (St. Mark XII : 29).

The ' being' (of Parmenides) displays itself as ' becoming' (of Heracleitus) in form by the process of love. God loved to be known, and ' He became' i.e. displayed Himself to Himself in form. Love is the origin of all things. Therefore the prophet loved three things viz women, fragrance and prayer, as the hadith has stated it.

God created man out of one nafs (self), and created his spouse out of him. You can understand nafs from its attributes

you cannot understand its reality ; just as you cannot understand God, you can understand only His attributes. This is the point of the hadith *Mon arafa nafasahu faqad arafa Rabbahu* "He who understood his nafs, understood his God"; otherwise God is beyond the ken of our senses, *La tudrikuhul absar wa hua yudrikul absar wa hua latifun khabir.* (*Suratul Anam* VI : 104) "Sight cannot see Him, He sees the sight, He is subtle and prescient (of the future of things)". A spark of the light of God got embedded in the internality of man, and became the spark of fire of his nafs. Just as God saw His spark of light in man, or to use a metaphor, saw Himself in the mirror of man, man saw himself in the mirror of woman. There is a custom amongst Muhammadans in India, according to which the bridegroom looks on the face of his bride for the first time in a mirror, as if she is his mirror. God cannot be seen without the medium of matter. God's knowledge of Ayan-i-thabita (realities of the world) is eternal and everlasting. He did not see the aspect of their transitoriness till He saw Himself in man. The knowledge of God is eternal, so far as the ayan-i-thabita (realities in His knowledge) of men are concerned; and it is non-eternal so far as the manifestations of asma and sifat (names and attributes) are concerned ; and He is called latif and khabir, one immanent in all stages of His devolutions, one prescient of how these devolutions will be brought about, although He may not have experience of them till they have actually appeared. Hence it was said above, that His knowledge is eternal in eternal and transcient in transcient. To explain this from a simile from the Relativity of Einstein. A man at a railway station only sees a train approaching, but a man on the top of a hill not only sees it approaching this station, but also knows its future course, and from its speed, the time at which it will be at the succeeding stations; but this knowledge of his, will only be inferential until he has actually seen this process. God's knowledge of the aptitudes of ayan is thus eternal, but His knowledge of their manifestations is transcient. A spark of the light of God

flashed in Adam. As the humours out of which Adam was created, gave a damp back-ground, the light became fire. Thus was light breathed into Adam *Nafakhtu fi hi min ruhu (Suratu Sad* xxxviii: 72.) "Breathed unto him out of Our breath" This is known as Ruhi-insani (human-soul). The fire or heat in man is known as Ruhi-hywani (animal-soul); which is known as "the command of God" *Qul il ruhu min amri Rabbi* (*Suratu Bani-Israel* xvii : 85) :—Thus

Tafriqa dar ruhi hywani buad,
Nafsi wahid ruh-i insani buad.
Diversity is animal-soul,
One-ness is in human-soul.

On account of animal soul, carnality appeared in man, which he can burn up by the light of God in him.

Woman appeared in the form of Adam, and therefore Adam was inclined towards her. Man's love to woman is his love to his own image, and his love to God is the love to one whose image he is. Hence love to woman is the love to God. This love is therefore all one.

'Love of God and the love of one's neighbour' was inculcated by Jesus Christ (St. Mark xii : 30 and 31); and since God is love (I. John iv : 8), God is manifest as love in the multitudinous forms of creation. Mowlavi Nazir Ahmed has said :

Ham mutaqid i dawayi batel nahi hotay,
Siney mi kisi shuks kay du dil nuhi hotay
We do not submit to the ill-founded assertion
That man has two hearts in his breast.

Which is a translation of the Quranic verse *Ma jaallahu li rajulin min qalbayni* (*Suratul Ahzab* xxxiii : 4) "God did not create any man with two hearts." One should therefore love his wife as a manifestation of God, as the Methnawi says:—

Chist dunya az khuda ghafil shudan
Nay kumash wu nuqra wu farzand wu zan

What is the world, it is the forgetting of God ;
And not property, gold, wife and son.

The perfect-man's love of woman is the love of God ; and this love is realized by copulation. In this act, lust spreads throughout the body, and he becomes *fani* (annihilated in his self), but he thinks he is deriving pleasure from woman and has become fani (annihilated) in her. Since this annihilation in other-than-God was throughout his body, the bathing of the whole body is enjoined as *farz* (compulsory) in the shariat, semen being an abstract of the whole body.

An ariff believes he is taking pleasure from God, who is the internality of woman, and not from ghair (foreigner), as the Mathnawi says.

Ishq bazi mi kunad ba kishtan,
Shud bahana dar miyan-i murd wu zan
He (God) plays love with Himself,
Through the screen of man and woman.

Man breathes into woman to see his self (his likeness) reappear ; just as God breathed His breath into man to see His self re-appear.

Although an Ariff's belief is that he is taking pleasure in God in the stages of devolutions, he is outwardly taking pleasure from woman; hence bathing is also compulsory on him to free him from shirk (conjoining another with God). The best observance of God is therefore in the form of woman.

In the manifestations of asma also, there was a copulation. In the diagram (appended to this book), badi is shown as the first Ism-i-elahi. It prayed to its Rab (creator) for a partner ; and Aql-i Kul, its counterpart, came out, of itself.

By the copulation of these two asma, Baith came into existence. It also prayed to its Rab, for a partner, and Nafsikul came into being and by the conjunction of these two, Batin was the offspring; and so on with all the remaining of the twenty-eight names, and Insan-ul-kamil was the final result. Thus conjunction began

with the spiritual Adam and Eve called Badi and Aql-i-kul; and ended with the material man and woman.

This doctrine was current amongst the Greek philosophers by the name of Gamahæa—Thus conjunction is the root-principle of the being of the world; and the Prophet (peace be on him) showed his love towards it. This is why he said *An nickahu min sunnati fa mon raghiba an sunnati, filaisa minni*, "Nickha is my sunnat (path); whoever is inclined towards my path, is of me" although such conjunction is from the beginning. It was *his* sunnat, in as much as it originated from the very first form in the knowledge of God (Haqiqat-i-Muhummadi)—of which he was the full embodiment.

Prayer is an attempt to observe unity in diversity, to ignore the imaginary diversity, and realize the underlying and hidden unity; and it is not to ask for something, *Al haqqu mahsussun wal khalqu makulum* "God is what is realised and the world is what is inferred". This realization is always from behind a screen, although the screen be the forms of the realities of the causal world or the mithal world or of the soul world; whether it be in this world or in the world beyond the grave; and whether it be by the instrumentality of the bodily eye or by that of the soul's eye.

Hence Jalaluddin Rumi explains this thus:—

Dar guzar kun jumla tanra dar nazar,
Dar nazar rau dar nazar rau dar nazar.
Drop all bodies from your sight;
Go into sight, go into sight, go into sight
If your eyes become light itself, they will realize the God who is light.

A Deccani poet has put it thus;—

Nur ho rah nur ho rah, nur ho;
Dar par diydar kay Mansur ho.
Become light, become light, become light.
Turn into Munsur on the gallows of vision.

People of this keen sight get their vision in this world itself, and have not to wait for it in the next world. "Those who are blind in this world, shall be blind in the next also," *Mon kana fi hadhihil aama fa hua fil akhiratil aama* (*Suratu Bani-Israel* XVII : 72). The vision of Hazrat Ali was in this world itself, for he said *Ma raaytu shayan illa raaytulla.* "I do not see *anything*, but I see only God."

The sight of Dhat-i-bahath (Absolute Dhat) is *non-possumus.* Even the angels that bear the throne of God (*hamilan-i-arsh*), and those who surround it to carry out His commands—the cherubims—(*kurrubiyan*) are searching for Hlm in vain. Observation of His tajalliyat (illuminations in forms) alone is possible. Such illuminations in salat (prayer) bring coolness to the eyes (*qurratul-ayn*). If these tajalliyat are not seen, one should pray with the idea that God sees him as Hazrat Umar puts it. *An taabudullah kaannaku tara* "Pray to God as if He sees you" If the word *qurra* is derived from *qara,* it means that salat brings steadiness and comfort in the observance of unity in diversity. In the case of the prophet, it was said *Ma zhagal basaru wa ma taga* (*Suratun Najm* LIII : 17) "His eye did not turn aside; not did it exceed the limit," Salat is the mairaj of believers", *As salat mairajul mouminin* ; in which they get their peep into the unseen world.

The mussali (prayer-sayer) is prohibited from turning to the right or to the left till the salat is finished. This is to enable him to concentrate his attention on a point in front (qibla) ; otherwise "God is wherever you turn your attention to" *Fa ayna ma tuwullu fa thumma wajullah.* (*Suratul Baqarah* II : 115).

It has been stated by the Shayk that God also says His salat to his banda, *Hual ladhi yusalli alaykum wa malayakatuhu liyukh rijakum min az zulumati elan nurin wa kana bil muminina rahima.* (*Suratul Ahzab* XXXIII : 43).

His prayer consists "in taking away the believers from darkness into light, as He is merciful towards them all" When ba nda starts on prayer, God is after him, with blessings in His

name, Akhar (the last), and runs a race neck and neck with the banda, showering blessings on him, as the words Musalli (win-horse) and Mujalli (place-horse) used by the Shayk indicate. Abdiyyat (slave-hood) which is the essence of salat indicates humility, which is the condition of *musalli* (prayer-sayer) in all the attitudes that he assumes therein. A slave annihilates himself in his master,—he is a mere tool in his hand. When he thus becomes the hand of his master, he realizes that he is a part of him. In salat, the musalli practises self-effacement. Humility and prayer-fulness are the attributes of abd and not of Rab. Unless one realizes his own *adum* (nothingness), his pseudo-self does not vanish, and the Real self shine in him. Hence the Methnawi has said :—

Jihd kun dar baykhudi khud ra biyab,
Zhoudtar wallahu aalam bis sawab.

" Try in your self-effacement to find yourself,
Quicker than in other ways,
God knows the right path."

GLOSSARY

(*A detailed explanation of some of these terms will be found in App. III of "Studies in Tasawwuf."*)

1. AASHAIRA (plu. of Ashari)—A sect founded by Abul Hasan-Ali ibni Ismail-al-Ashari born A H 260 (A.D. 873-4)—held that God's attributes are distinct from His Essence "not *ayn* nor *ghayr*" (2) TheWord of God is eternal, vocal sounds are created (3) God's will is eternal; from which good and evil proceed—(4) He has power to convert will into action. When man desires to do a thing, good or bad, God so orders matters that action corresponding to the desire is there, created by God and fitted as it were on the desire. Abu Bakr-i-Baqilani, Imam-ul-Haramayn, Abu Ishaq-al-Isfarani were some of the exponents of this school.

2. ABD.—The first abd is the First Limitation or Haqiqat-i-Muhammadi. In its aspect towards Ahdiyyat or the Unlimited it is Ahdiyyat itself ; and in its aspect towards the lower devolutions it is abd. It is the stage of Ana, 'I'. When these aspects drop, the Dhat alone remains. *At Tawhidu haqiqatun la rabba wu la abd*, "Tawhid is a Reality in which there is neither Rab nor abd." Wahdat or Haqiqat-i-Muhammadi is the partition between these two, *Marajal bahrayni yaltaqiyan bayna huma barzakhun la yabghiyan* (*Suratur Rahman* LV-19 and 20), "He has made the two seas flow freely, (so that) they meet together. But between them is a barrier, which they cannot pass."

3. ABRAR.—Virtuous men ; sufis are the people called in the Quran by this names as well as by the names of Muqarrabin, Sabirin, and Zuhhad.

The name sufi did not come into vogue for two hundred years after the Prophet's death according to the book Awarifu'l Maarif.

4. ADUT.—Respect in keeping up the distinction between Divinity and Humanity.

5. AFAAL.—Actions, works, (Plural of Fail.)

6. AHDIYYAT.—The first stage in which there is nothing but Wonderment. The word Allah here indicates *Wala*, wonderment ; and in the 3rd stage of Wahidyyat, it indcates one who is deserving of worship (Elah).

7. AHAD—Oneness ; sameness. A heap of grain of the same sort is Ahad, in so far as its species is concerned ; it is Wahid, in so far as its oneness is concerned.

8. AHLI-MUSHAHADA —People of Observation, (i. e.) those who are accustomed by Practice (Mujahada) to the observance of the attributes and asma of Dhat in every item of creation.

9. AKHYAR.—Good people ; a term applied to sufis—vide Abrar.

10. AJSAM.—Bodies ; Alam-i-ajsam is the causal world.

11. ALIF.—The first letter of the Arabic alphabet.

12. AMTHAL.—Similitudes.

13. ARIFF.—Gnostic.

14. ARSH.—The throne (of God.)

15. ARWAH.—Souls.

16. ASHGAL (sing. SHAGAL).—The practices of sufiis, e.g. sitting in a particular posture, drawing breath out with *La elaha* and re-directing (beating) it towards the heart with *Il Allah* &c. In Sultanul ashgal, the Prophet attended to his ear, in the cave of of Hira for six years, and heard voices till the angel Gabriel appeared before him.

17. ASMA. —Names (with the ' named '). Singular Ism

18. ATHAR.—Effect.

19. ASMA-I-ELAHI.—The ' creator ' names.

20. ASMA-I-KIYANI,—The created or mundane objects,

21. ASMA-I-THUBUTI.—Names (with the named) showing positive attributes, like ' powerful, ' ' knowing '.

22. ASMA-I-SALABI. Names showing lack of attributes like Pure, Holy.

23. AYAN.—Thought-Forms of His own potentiality in the knowledge of God.

24. AWLIYA.—(sing. Wali). People who have obtained proximity to God. The plural is used for the singular by way of respect.

25. AYNYYAT.—Sameness as of ice and water, waves and sea.

26. BANDA.—The limited ; that in which sifat or attributes have appeared in limitation ; creature.

27. BATIN.—The internal aspect of a thing.

28. BARZAKH.—A barrier of separation between two things or states whether allied or not.

29. BARZAKH-I-JAMI—The stage of the Reality of Muhammad.

30. BAQA.—The state of permanence, after annihilation of self, with the retention of reminiscences of visions of higher planes viz., Amthal, Arwah, Wahidiyyat &c.

31. BAQI.—One who is in the permanence of baqa.

32. BANDAGI.—Servantship ; derived, from Banda.

33. BISMILLAH.—" In the name of God." The heading of each and every one of the 114 suras of the Quran except one, viz. Suratu'l Barat.

34. BATIL.—Anything that does not exist, *Maya*.

35. BURUZ.—The influence of one soul upon another, both being where they are.

36. BAY'AT.—The act of showing allegiance, as to a pir or a king or a military commander.

37. BAYSHARA —Those Sufis who do not punctiliously observe the shariat of Islam.

38. DHAT.—'That which displays sifat.' It is an undefiinable reality. Some consider Dhat to be the same as Existence ; but Existence is reckoned amongst the four hypostases of Wahdat viz Ilm (knowledge), Nur (light). Wujud (Existence) Shuhud (cognizance of these three) ; so Dhat must be above these hypostases.

39. DHAT-I-ZAHIR —The manifest Dhat Dhat-i-Batin comprises Ahdiyyat, Wahdat and Wahidiyyat ; and Dhat-i-Zahir comprises Arwah, Amthal, and Ajsam.

40. DHIKR.—Incantations ; repeating the names of God.

41. DHAKIR.—One who who repeats the names of God.

42. EMAN.—Belief.

43. ELAHI.—'Divine' as in asma-i-elahi; the Divine names that manifest asmai-kiyani (mundane names).

44. FAQIH.—One who is acquainted with the jurisprudence of Islam; a canon.

45. FUQAHA.—Plural of Faqih.

46. FAYZI-AQDAS.—The manifestation of Dhat to Itself. Here ayan are appreciated, but are merged in Dhat-i-batin and Dhat alone is cognizable.

47. FAYZI-MUQADDAS.—Manifestation as per ayan in externality, as result of the operation of Asma-i-Elahi on Asmai-Kiyani.

48. FANA.—Annihilation of self.

49. FANI.—One annihilated in self.

50. FARQ.—Differentiation of abd from Rab in the journey on the downward arc of suluk.

51. FARD.—A Salik who has attained the stage of Jam, which is the highest point in the journey on the upward arc of suluk; he comes down again with experiences—When he goes up once again, that stage is called Jamul Jam (mairaj).

52. FAIZI-RAHMANI.—The inflatus or breath from Asmai Elahi, which gives manifestation to Asmai-Kiyani.

53. FIKR.—Contemplation on the sifat and asma of God.

54. GHAYR.—Foreigner—'Other than God', which does not exist.

55. GHAYB.—The unseen.

GHYRIAT.—The 'Otherness'

56. GHAWTH.—Technically called Qutb-ul-aqtab; one who attends to the wants and petitions of people. He is the chief of the awliya in their hierarchy which governs the world. Next below in rank is qutb—who number four at any one time.

57. HAQQ.—The Truth.

58. HAQIQAT.—The Reality

59. HADITHI-QUDSI—Revelation expressed in the Prophet's own words. God spoke to the Prophet in the latter's Causal form, in his Malaki form, and in his Ruhi form. In the first, God spoke in the language of words, in the second in the

letters prefixed to certain suras, (hurufii-muqattaat) and in the third, in spiritual language. The first forms Ordinary Hadith, the second, Hadith-i-Qudsi and the third, the Quran.

60. HULUL.—Incarnation.

61. HARAM.—The forbidden thing.

62. HALAL.—The thiug allowed.

63. HADI.—One who guides in the right path.

64. HAL. State of ecstasy.

65. HAHUT.—The highest stage from which tanazzulat begin corresponding to Ahdiyyat.

66. HUHU.—He—He.

67. HUKUMA.—Philosophers.

68. HUYYUYAT.—'He-ness'; the stage of Hahut.

69. HIJAB.—Screen; veil.

70. IBLIS.—The fancy of 'otherness' from God. From 'blas,' a wicked person.

71. ILHAM.—Inspiration.

72. INSAN.—Man.

73. ISHRAQIN.—The Realists of Plato.

74, ITIBAR.—Hypostasis, supposition, (plural, being Itibarat.)

75.—ISM—Name implying the 'named' hidden in it—plural, Asma.

76. ITTIHAD—Union in thes sense that things are non-existent and their existence is God's

77. IRFAN—Gnosis.

78. JALAL—Glory Disappearance of sifat in Dhat.

79. JAMAL—Beauty Manifestation of sifat.

80. JABRUT—The stage below Lahut and above Malakut.

81. JIHAD—War for the spread of truth

82. KASHF—Spiritual discernment. It is of two kinds: the lesser one like the kashf of graves, the alami-mithal and

alami-arwah, heaven and hell The greater one is the discernment of Dhat in the creation.

83. KHATRAT, i.e. Khwatir. Plu. of Khatra. Affectations of the heart-Whatever descends on the heart from the unseen world, by way of suggestion or instigation.

84. KARAMAT—Supra-natural acts done by awliya spontaneously and without the exertion of will.

85. KHALIFA—Vicegerent.

86. KAFIR—One who hides the truth.

87. KHIZR—He is supposed to be one Baliya ibni-Malacan, and to have drunk of the water of life. The sufis understand by this term—'expansion of the heart,' just as by the term Ilyas they understand—'Contraction' of the same.

88. KALAMI-DHATI—Same as Kalami-nafsi—speech without words or sounds.

89. KALAM-I-TAFSILI—Same as Kalami-lafzi—speech in words.

90. KITABUL-MUBIN—The preserved tablet (Lawhi-Mahfuz.)

91. KHATUM—One who concludes.

92. KHATIM—The seal.

93. KHAFI—secret.

94. KIYANI—Mundane.

95. LAHUT—This is one of the stages on the upward arc. Nasut is the stage af corporeality; Asma is the stage of mithal; Arwah, of Malakut; Sifat, of Jabrut; Ayan, of Lahut; Dhat, of Hahut.

96. LAWHI-MAHFUZ—The Preserved Tablet.

97. MAIYYAT—Accompaniment of Rab with abd; which is like that of ice with water, or of clay with jug.

98. MASIWALLAH—'Other than God,' which does not exist.

99. MAHIYYAT—Aptitude.

100. MALUMI-MADUM—The 'known non-existent,' like a point.

101. MAWAUHID—Unitarian.

102. MUTAZILITES—The Seceders; the sect that seceded from Hasan al Basri. They were the followers of Wasil ibn Ata (d 131), who seceded from his master on the question whether one who committed 'a great sin' was a believer or not. Before the master could frame a reply, Wasil broke out with the assertion of an intermediate position—He left the circle of his master, and formed a school of his own, when Hasan said *Itazala ana* 'He has seceded from us.' They declared that God is known by His Essence; whoever declared eternal attributes declared there were as many gods; the word of God was created by absolute predestination, they also believed in the deydar or vision of God being by the corporeal eye and in God being the author of evil.

103. MUTAKALLIMIN—Scholastic theologians; 'those who disputed' as opposed to those, who accepted the word of God without asking, how? (*Bila kayfa*).

104. MURID—Disciple.

105. MASSHAYIN—The Peripatetics; the followers of Aristotle, who used to walk about (mashi) while delivering his discourses.

106. MUJHULUN-NAT—That which is beyond description, the stage of Dhat.

107. MURAQABA—The process of freeing the heart from the khatrat of *Masiwallah*.

108. MANQATUL ISHRAT—The stage of Dhat in which all indications are blotted out.

109. MUHAQQAQIN—Those who make researches in esoteric knowledge.

110. MASHAYK—Plural of shayk, used in a singular sense for a theurgist.

111. MAQAM—Station. Each prophet has his station in a predominating sifut by way of kashf; and when he gets confirmed in it, that station becomes his maqam.

112. MALUMAT—The known (things),

113. MARIFUT—Gnosis; which is to know God by God (*Araftu Rabbi bi Rabbi*).

114. MOUMIN—Believer ; one who believes after conviction.

115. MITHAL—Alam-i-mithal ; the world of similitudes.

116. MUJAHADA—The process of striving against nafs or desire.

117. MAHJUBIN—'The screened'—Those who do not see the sifat and asma of God in the manifestations of the universe.

118. MAJDHUB—The absorbed ; one absorbed in the deydar of God.

119. MULHID—One who ignores shariat and contents himself with explaining it on a rationalistic basis ; a heretic.

120. MUSHRIK—One who believes that the 'ghayr' exists.

121. MUBDA—Origin—It is Ahdiyyat or the Dhat of God.

122. MAAD—The future world ; the terminus of the career of ascent (uruj) in the case of each salik according to his upward progress.

123. MAIRAJ—The highest ascent of abd towards Rab—The ascent of the Prophet towards God.

124. MASHIYAT—Providence ; the granting of outward expression to the 'aptitudas' of ayan, just as they are—along with their characteristics and peculiarities.

125. MUSHAHADA—To see illuminations without the mediation of objects.

126. NASUT—*Vide* Lahut

127. NAMUD—Appearance ; phenomenon ; as opposed to *bood*, noumenon.

128. NAFS—Individuality—Ruh, Dil and Nafs are the successive manifestations of the Dhat in Zahir-ul-wujud, (manifest existence)—Its characteristic is desire, as that of Dil is knowledge; and of Ruh, sight.

129. NAFSANI—Adjectival form of nafs ; pertaining to nafs.

130. NUZUL—Descent, devolution.

131. PIR—Spiritual guide.

132. QALIB—Body.

133. QALB—Heart.

134. QADAR—Aptitudes of ayan; their measurement.

135. QAZA—The time and circumstances in which ayan are commanded to be.

136. QADIM—Original.

137. QALAM—Pen. Aqli-kul is known as Qalam-i-aala.

138. QUTB—*Vide* Ghawth.

139. QURBAT—Nearness; God is near to his abd, in the sense that water is near to ice.

140. QIYAMAT—The time when the realites of his ayn will dawn on each person.

141. RUH—*Vide* Nafs.

142. RAB—Supporter, cherisher. The particular name of God in connection with His relationship with Ayan-i-thabita; the name that adjusts the relationship between Asmai-Elahi and Asmai-Kiyani God is Rab-ul Arbab (the rab of rabs), 'the Lord of hosts' (Zechariah 8 : 18) i.e. the Reality that is immanent in all asma (names) i.e. hosts or is manifest in all forms in His knowledge.

143. RASM—Athar or effect; the 'limited dhat' with its 'limited attributes'. 'The limited' is derived from the 'unlimited' All *Maswallah* (other than God) is the effect (athar) of God's actions and attributes.

144. RUBUBIYYAT—The rulership of an Ism-i-Elahi over its Ism-i-Kiyani—the conditional names in the stage of Wahidiyyat.

145. RUHU'L QUDS—Some say this is the same as Ruhi-Azam—The ruh has five gradations, the mineral Ruh, the vegetable Ruh, the animal Ruh, the human Ruh, and Ruhi-Qudsi, also called Haqiqat-i-Muhammadi—the last is not the created Ruh—it has not come under the command of 'Be' (*Kun*). It has reference to "We breathed unto him (Adam) out of Our breath," *Nafakhtu" fihi min ruhi—Suratu Sad* (XXXVIII : 72) "Wherever thou turnest, there is the face of the Lord" *Fa aynama tawallu fa thumma wajulla Sxratul Baqarah* (II : 115).

146. SALIK—Traveller on the path; one who enters on suluk or *dharma*; one desirous of propinquity with God.

147. SAMA'A—Music that brings on jazba or ecstacy.

148. SERR-I-HAQQ—The stage of 'I-ness' of God.

149. SIFAT—Attributes, plural of sifut.

150. SHAY—Thing.

151. SALAT—Formal prayer.

152. SHAYK—Pir; spiritual guide.

153. SHARIAT—The beaten-out pathway to a water-ghat; secondarily, the ordinances of Islam.

154. SHIRK—Associating another with God.

155. SHUHUD—Observance.

156. SHAN—Potentiality.

157. SAJDAH—Prostration in Namaz.

158. SIDDIQ—A sincere believer, his rank is below that of a Prophet. Hazrat Abu Bakr was termed 'Siddiq,' as he had at once testified to the truth of the Prophet's mairaj, while some others had hesitated.

159. SAYR—The travel of salik from one state to another

160. SAYR-IL-ALLAH—Travel of salik towards God, it is travel from nafs to qalb; wherein the tajalliyat of asma are observed.

161. SAYR-FILLAH—It is travel in God, the salik's travel from Asma to Wahidiyyat; in this, he is covered with the sifat of God.

162. SAYR-MA-ALLAH—Travel with God—it is from Ahdiyyat downwards; it is the stage of Baqa; in which the 'other-ness' entirely disappears; and the vision of God alone remains—things are seen as manifestations of the attributes and names of God.

163. TAIYYUNAT—Plural of taiyum; limitations.

164. TANAZZULAT.—Devolutions; the manifestations of the Reality in successive stages from Ahdiyyat, Wahdat, Wahidiyyat, Sifat, Asma, down to man.

165. TAJALLI.—(Plural being tajalliyat). The taking-on of limitations by the Dhat is called a tajalli. Illuminations on the heart of a salik are also called tajalliyat; blue or black tajalli is from nafs; pale tajalli from front is the tajalli of Qalb; one from behind, of Satan. White tajalli from front is the tajalli of Ruh &c.

166. TANZIH—Dhat without the manifestations of attributes i.e. with attributes hidden in it. It is the name given to the first three internal stages of Tanazzulat.

167. TASHBIH—Dhat with the manifestation of attributes. The last three external stages of Tanazzulat.

168. TARIQAT—The way of suluk towards God.

169. TAWAKKUL—Dependence on God. Doing your duty as by Ilham (inspiration) or as by the command of God and acknowledging the result whatsoever it be, as the will of God.

170. ULEMA—Learned theologians, singular of Alim.

171. ULUHIYYAT—The first three internal stages, viz Ahdiyyat, Wahdat and Wahidiyyat; this term relates both to categorical and conditional names.

172. URUFA—Gnostics; singular : Ariff,

173. UMMUL-KITAB—Knowledge of God.

174. URUJ—Ascent of the salik from ajsam (corporeality) to amithal; from amithal, to arwah and from, arwah to Haqiqat-i-Muhammadi; and thence to Dhat—This is either in sight or in knowledge or in both.

175. UBUDIYYAT—Slavehood; limitedness.

176. WAHIDYYAT—*Vide* Frontispiece.

WAJIB—Necessary, as in Wajibu'l Wujud, necessary existence,

WADU—Ablution before prayer, indicating separation from the world.

177. WAHY—Revelation through an angel.

178. WUJUD-I-MUTLAQ.—Absolute existence as opposed to relative existence (wujud-i-izafi), or derivative existence (wujud-i-ishtiqaqi). We have an inferential idea of the latter from the fact of things existing in the universe, but can have no idea of the former, as it is above thought, guess and imagination *bar tar*

az khiyal wu qiyas wu wahm, as Sadi has put it, it is " the known unknown" (malum-i-madum), like the Euclidian point —There is no clash of two universals here, as in the theory of abstract and concrete existences.

179. ZAHIR—External manifestation of the Dhat in the forms of ayan with their characteristics.

180. ZINDIQ—A follower of Maani or Manes of Persia, the founder of the Manichaean religion (born A.D. 215—216) ; who held that there are two gods; one, the creator of good, and the other, of evil. It is a term that is now being applied to atheists and heretics in the Muhammadan countries. The Sufis apply it to one who does not observe the characteristics of the different grades of Emanation, e.g. ; one who calls or treats a banda as khuda is a zindiq.

Herr martaba az wujud hukmi darad,
Gur hifzi maratib na kuni zindiqi—(Jami).
Every gradation has its own characteristics,
If you do not mind these, you become a zindiq.

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WITH A FOREWORD BY

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age throughout is simple and easy, and he scrupulously avoids any literary display. The subject being abstruse and technical in a sense, the power of expression and the methods of expounding the niceties of thought and argument, do credit to the author,—The Daily Express, Sep. 1, 1923.

Khaja Khan Sahib's book "the Philosophy of Islam" has already obtained approval in the country. Now he has published a book "Studies in Tasawwuf," which, in our opinion, is a very important book of the present age. It is in English but its mysteries are Islamic. He has written what he has fully pondered over, and we can say with certainty that he has correctly explained the subject. A perusal of the book will create spirituality in Europe. The appendix No. 1. is such that its substance could be got together only after years of research work."

—Qoumi Report (Urdu) Sept. 10, 1923.

" It contains a great deal of interesting and suggestive matter and will be of considerable use to students of the subject, especially those who already possess a first-hand knowledge of Sufi writings. On the other hand, it seems to me to contain some inaccurate statements, and it attempts to cover too much ground in too little space. Your book shows a real grasp of the problems and much acuteness in analyzing them."—R. A. Nicholson.

(Dr. Professor, Cambridge University.)

" .....Your "Studies in Tasawwaf", which contain a great deal of valuable information such as I have not met with elsewhere ; your detailed expositions of the technical terms in Tasawwuf are specially illuminating. I shall be happy to recommend your book to my students who desire to understand the esoterics of Islam"—T. W. Arnold. M. A. (Lately Professor, Aligarh College, now of the School of Oriental Studies, London Institution, University of London.)

" The book deserves to be carefully read by all students of the sacred religion."

The Hindu. Nov. 9, 1923.

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—The Educational Review for Oct. 23.

Mr. Khaja Khan has done really useful piece of work in publishing the work, which would do service as a text-book for the comparative study of the esoteric aspects of the great religion"—The Swarajaya of 15th Dec. 1923.

"On the whole, I recommend the book to the students who wish to understand the outlines of Sufism and follow works of Mowlana Rum, Hafiz, Jami and in general Persian and Urdu poetry.—The author has tried to place before a student of Islamic Sufism all necessary information and he should be congratulated on his achievement".

—The Mysore University Magazine, Sep. 1923.

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"STUDIES IN TASAWWUF by Khan Sahib Khaja Khan is the best hand book in English that we have seen. To all interested in mysticism in general and Islamic in particular, we will recommend the study of this book, because he has exposed the hollowness of the assertion that Sufism is only an Eastern or Western graft on Islam totally foreign to its teachings.....the service the author has done to a difficult subject."

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"The book should be of great service to English readers, who have not hitherto had ready access to the esoteric side of Islam."

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"It demands a severe strain, but the reader feels amply rewarded, when he has carefully gone through the book, and he cannot but feel grateful to the learned author, for the manner in which he has dealt with the intricate problems treated in the book."

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Dr. Nicholson once complained that English-knowing Musalmans have not attempted to reach Islamic Tasawwuf to the materialistic European.....This book meets this deficiency to some extent ...Non-Muslim nations will find a fund of information on

Islamic Tasawwuf. The language of the book is simple withal academic. We will write a detailed review in some future issue.

—The Maarif of Azamgarh. Nov. 1924.

Even a cursory reading of the book reveals the fact that the author has done a service to the cause of Islamic Theosophy in presenting this terse and delicate subject in such a lucid manner to its (especially Non-Muslim) readers. The chapters on Dhat and Sifat, the Insan-ul-Kamil (Perfect man) Fana and Baqa, and Tasawwuf and Theosophy are really fine productions aud deserve to be carefully studied.—The Indian Review for July, 1924

Khan Sahib Khaja Khan has done service.....to the cause of enlightenment by the publication of his Studies in Tasawwuf a little book which gives a clear and concise account of Sufiism. Those who wish to understand the theories and practices of the cult cannot do better than begin with the study of this excellent manual. The subject is such that the use of technical terms is inevitable. Yet the Khan Sahib has not used them oftener than necessary. The book on the whole is a trustworthy guide and may be confidently recommended to all earnest men. By far the best feature of Mr. Khaja Khan's book is that it proves there is nothing very mysterious or unintelligible in Tasawwuf itself; whatever mystery its professors may try to cast over its teaching.

Nawab Sir Amin Jung Bahadur in the Shama'a of July 1924.

This book is very fascinating reading, it is illuminating, it is interesting. it is instructive, it is written by a scholar and a man who not only has studied his subject, but has won a full knowledge of it. Better than anything else, he has the rare gift of making his readers love his subject as much as he evidently does himself; the value of the book is the lucid way in which the writer has placed before his readers the breadth and universality of the teachings of Islam. This book is very well indexed and references therefore are easily made.

It is, in its way, a treasure; for it shows pearls in a very beautiful religion and never suggests that they are the only pearls.

—New India, Oct. 13, 1924

" It (the book) has far too many errors of print and of fact .....He has thought deeply on the subject and in some ways, understands it admirably. Advanced students will find that the volume is worth reading for the sake of the ideas and materials, which it contains, though the value of these is diminished by very inadequate references."

—The Journal of R. A. S., London July 1924.

In the appendixes, we find an interesting study of Sufiism in the Deccan and a lexicon of technical terms in Tasawwuf. This book is not very critical in its treatment of the Quran, and of the Hadith, but because it embodies firsthand knowledge of Indian Sufi-ism, it will be found very useful by students of this very important phase of Islam. The book is really far better than its often quotation of European writers would lead one to think.—**Journal of the Society for Oriental Research, Trinity College, Toronto, Ont., Canada,**

You are authorised to quote me as saying that your little book supplies a great want, namely a brief manual on the subject from the stand-point of an Oriental. I have used the book in my lectures on Mysticism at the American University—**Rev. S. M. Zwemer, Editor, the Moslem World, Cairo.**

THE SECRET OF ANA'L HAQQ

WITH A FORWARD BY MAWLAWI BADIUL ALAM SAHIB.

(Being 300 odd sayings or *irshadaat* of Shayk Ibrahim Gazur-i-Illahi translated from Persian and arranged in chapters under different heads--with notes and introduction—)

I am sorry that I have not yet acknowledged the receipt of your most valuable work, 'Ana'l Haqq.' I was so much impressed that I wanted to write to you immediately, and to send you my humble contribution towards the expenses of its publication ; but then amidst other pressing official duties, the pleasure of writing to you had to be postponed and I enclose herewith a cheque which, I hope, you will kindly accept, as a small indication, though not measure, of my thankfulness to you for the work you are doing in spreading an accurate knowledge of Sufi-ism among the English-speaking public—I think it is a knowledge of this kind, which will form the best bond between the different communities of our mother-land, unfortunately torn by such unhappy differences—**A. Hydari (i.e. Nawab Sir Hydar Nawaz Jung Bahadur B. A. Finance Minister of Hyderabad ;)—8th October. 1926.**

I have glanced though the 'Secret of Ana'l Haqq' and very much appreciate this labour of love.—SIRAJUDDIN AAZAR, M. A. M. O. L. of Lahore.

For a quarter of century Mr. Khaja Khan has been working in the propagation of a knowledge of 'Din (vide his Philosophy of Islam 1903.) The exoteric aspect of religion has been expounded in this book, and the esoteric in his 'Studies in Tasawwuf' and

his present work. The original in Perisan of this latter work was never printed ; and if this translation were not made, it would have been as good as lost to the students of Tasawwuf. We should therefore be grateful to the translator.—Baqir Ali Khan Mehkari, in the Quomi Report, November 17, '26.

" Like all Sufi writings the book has many points of similarity with gnosticism, not the least in this case being the attempt to chart the various stages in the progress of spirit from the infinite to the finite and back again." (Journal of the Society of Oriental Research. Vol. XI No. 1 pages 164—165).

" This book is a translation from Persian of the Irshadat or 'Sayings' of Shayk Muhammad Ibrahim. The doctrine of Ana'l Haqq which means " I am the truth," is particularly worked out in 20 Chapters and edited with notes and an introduction by the author " The Indian Review—October 1926.

" Mr. Khaja Khan has to be congratulated for bringing this book to light. Still, the many technical terms recurring throughout are a set-back to lay readers for a clear study of the book, in spite of the very valuable glossary at the end. We await with interest other publications from his pen, that would enlighten the world on this aspect of philosophical study. " The Madras Christian College Magazine dated July 1927 pp. 181—183.

" This should prove a most interesting work to students of Sufi as well as of comparative mysticism "....." Khan Sahib Khaja Khan has translated the sayings from Persian and arranged them into chapters according to the main ideas which they convey. The thoughts of mystics are very largely the same all the world over, whatever their outward garb as regards language, religion, or symbol. Any one acquainted with them may easily perceive that the translator has performed his task with conscientious accuracy understanding and sympathy "....." one wonders how many more heaps of such gems lie hidden in the possession of men that know not their value"—The Theosophist—August 1927.

" This book deals with the mysticism and the philosophical teachings of Islam which have been so long bidden in the sacred languages like Arabic and Persian. Khan Sahib Khaja Khan seems to be first in the field in revealing the secrets of the philosophy of Sufi-ism, a sect which has been propagating its doctrines of communion with Allah with the aid of a certain process of prayers and devotion for the last few hundred years " ....." Though Hafiz, and Omar Khayyam were translated in different European languages some years ago, and are well read by the Europeans, yet the secrets relating to the development of the

soul for communion with God have not seen the light in the European languages before the attempts of the author of the "Secret of Anal Haqq." It is a precious gem to those who want to develope their souls higher and higher through the process of Sufi-ism. We strongly recommend the book to those who are eager to know anything about the Sufi-ism and its mode of developing the soul for communion with the Higher Being." —The Moslem Chronicle 27th May 1927 p. 746.

"We have much pleasure in introducing to our readers "The Secret of Annal Haqq" by Khan Sahib Khaja Khan B. A. Royapettah, Madras. Coming as it did immediately after the "Islamic Review" of December, we were impressed about the universality of that Great Religion 'Islam'....." We would wish that every earnest student of religion will go through it carefully and be benefited by it."—The "Garland"—January 1927.

"The Islamic Society in particular and the English reading public in general are indeed greatly indebted to Khaja Khan Sahib, the one for his having rendered into English from the Persian the great suflistic sayings of Sheik Ibrahim Gazur Ilahi, and the other for his having put within their easy reach the hidden treasures of Islamic Sufiism in a language which is so familiar and homely to them. The readers know that this is not the first book of its kind that Khaja Khan has been able to bring into existence, for he is already known to the English-knowing public as the author of more than one volume on the philosophy and especially the mystic side of Islam, and it was not very long ago that Khaja Khan had published that very erudite volume, entitled the "Studies in Tasawwuf." In his recent nice little book, "The Secret of Anal Haqq," Khaja Khan has presented to the reader in a clear and connected manner, the exact significance and true import of that great and central doctrine of the Sufis of the Orient, for the propounding of which the great and saintly mystic, Mansur-bin-Hallaj had to give his life as a ransom several centuries ago, and for the exposition of which many an eminent thinker like Shaik Ibrahim had devoted all their life, talents and energy. For his translation Mr. Khaja Khan has selected the sayings of Sheik Ibrahim in such a discriminative and methodic fashion that he has immensely succeeded within the scope of his little volume in presenting to us all the main and most outstanding theories of the Sufistic school about the various aspects of Reality, beginning with the oneness of God, His existence ; traversing through all the known philosophical problems and ending with the soul of man and incarnation"..... "The wealth of detail which the original author has marshalled in the treatment of his subject has also found a place in the translation, thereby pointing to the usual

mastery the translator has over the subject, which he deals with. Though, as has been often pointed out, the English language through which the translator has attempted to present lofty oriental mystic ideas and thoughts, is hardly suitable or fit either from the point of view of its vocabulary or diction, yet that Khaja Khan should have been able to find out exact and precise words to express and convey Persian and Semitic ideas in a language which is foreign to him, is indeed noteworthy and would evoke much appreciation and admiration from the reader. The free manner in which the translator has used the original Persian words alongside with the English equivalents seems to render great help to the reader in trying to appreciate and understand the exact significance and import of the sayings of the original author. The language of the translator in spite of the difficulty of its being not native to him, is still easy and flowing and the translator seems to have further bestowed great care not to make the style a laboured one, as is often the case with translators of any oriental work into any occidental language. The neat get up and the handy nature of the book enhance greatly the attractiveness of the book." **The Daily Express, February 6th, 1927.**

The volume before us is an admirable selection from the original Persian—the Irshadat-i-Shayk Ibrahim "that is, the teachings of Shayk Ibrahim." It contains 300 and odd sayings of the great Sufi Saint, expounding the doctrine of 'Anal Haqq'—I am the Truth—which idea, the translator has carried through and through the book "as a sap in the tree"..... "As trying to bring into closer contact both Islam and Hinduism and that at a time when there is so much talk on the Hindu-Muslim problem—this volume is undoubtedly a welcome addition to our current religious literature."—**The Vedanta Kesari**—February 1927, p. 394.

"The "Sufi" author has tried his best, having regard to human limitations and the dimensions of his book, to depict human consciousness; the main object of man's existence, its noble aspirations, and finally its merging into cosmic consciousness—the ideal set by religion. The cosmic stage of human consciousness is reached through the requisition of knowledge of God. This knowledge comes firstly through the avenues of perception, and secondly by the development of those internal faculties in which lie latent the secret of our existence: the reflections of Mother Nature, and the image of the Creator. The sufistic thought conveyed in these pages is quite in accord with the requirements of present day psychic research—that far-reaching movement recently started in Europe and America. The book is of immense value for those who are in search of sufism in Islam, and are

anxious to fathom its deep influence on the formation of human character."—The Islami Review—February 1927 p. 77.

"The original book was written in Persian under the title "Irshadat" or sayings, and translated by Mr. Khaja Khan who takes a keen interest in sufism, and has published one or two books on the same subject." On the whole his views are liberal and I have no hesitation in saying that his 'Sayings' deserve to be read by every one interested in sufism. It would have been much better if the translator had published side by side with the translation the original in Persian. More comprehensive notes and explanations are necessary on certain passages and sufiistic terms not easily understood by ordinary readers, in particular those who do not know Persian and Arabic languages"—The Mysore University Magazine, December, 1926.

"Those who are interested in mystic literature, Hindus and Moslems alike, will find in Mr. Khaja Khan's book, a vast treasure for quiet contemplation and much that consoles lacerated hearts and disturbed souls".—The Moslem Advocate 13th November 1926.

"The Sufistic publications of the author of the book under review, Khan Sahib Khaja Khan Saheb, B.A., a retiredIndian Educational Officer have now been sufficiently long before the English knowing public, who claim to possess abnormal control over natural forces, not to need any fresh commendation of their excellence . . . . The author has done an invaluable service in translating the secret doctrines of the Sufis from authoritative books by giving them a shape, simple, easy and unvarnished. It is a very clear work which is well worth reading and keeping. The author by his untiring zeal has furnished the book with a fairly good glossary of foreign words which clear up the meaning of most of the terms that have hitherto baffled the endeavour of many an erudite scholar to elucidate. The book on the whole is interesting and deserves to be ranked as a creditable performance in the field of Sufistic criticism — The Educational Review, Madras, September 1926, p. 576.

"The translator of this Persian book is a retired Educational Officer, who dovotes his leisure to making known to English readers the teachings of the great Sufi masters. He is a good Persian scholar and so is fully qualified for this work.....The translator has tried to arrange the contents into some logical order and thus to help the reader, but even this leaves the book a most difficult one to read or to understand.....Still in spite of these errors of judgment, the translator is to be congratulated for his

devotion to the study of sufism and his labours in this direction.—**The Madras Mail**, 15th October 1926.

"The theory of Ana'l Haqq is worked over throughout in all chapters of the book, which contains "many a gem of purest ray serene". Literature of this sort breaks down all barriers of exclusiveness and separation, for as Gazur says: *As sufi la madh haba lalu illa madhabul Haqq* ("A Sufi has no religion except that of the truth.")—**The Hindu**, 13th November 1926.

"Mr. Khaja Khan is a well known South Indian Scholar, whose three books—The Philosophy of Islam and the two noted above—are very useful contributions to the study of Muslim mysticism. The Studies in Tasawwuf is a collection of illuminating essays on various aspects of Sufism; while the Secret of Ana'l Haqq' is a translation from Persian of the sayings of a Muslim Sufi—Shaik Ibrahim of Nagpur. The translator's elucidatory introduction is in itself an essay of great merit and the book should interest students of Sufism."—**The Hindustan Review**, October 1927, p. 74.

"It will be seen that Khan Sahib Khaja Khan's book is not what one would ordinarily call light reading. He has in fact set out to give the reader a general account of the Science of Tasawwuf as taught and practised by the mysticis of Islam, the true with the false, its simple truth with its brain-racking subtleties, and as a general account, his book is unquestionably useful in India where people talk of Sufism and even claim to be Sufis with scarcely an idea of the real nature of Tasawwuf.—**Islamic Culture, Hyderabad**—April 1927, p. 324.

"Such books are like streams that take their course towards and merge in the ocean of learning in general and Tasawwuf in particular. Their well-known author Janab Khan Sahib Khaja Khan Sahib through his labours has done much good to the public in presenting Tasawwuf in the garb of the English language. Hindus and Christians alike who are desirous of obtaining a knowledge of the inner meaning and technique of Tasawwuf, would do well to read his books and reap the fruits of their study—**Azad-Hind**, 25th November 1926.

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